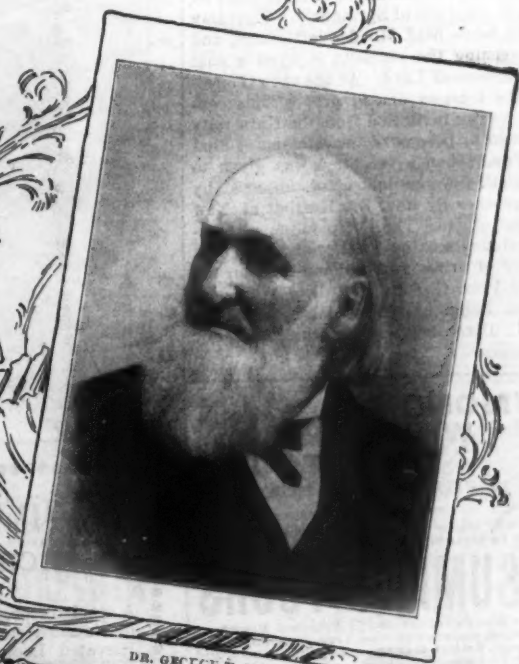


# THE CONGREGATIONALIST

Boston Thursday 16 June 1898



HON. JOSIAH B. GRINNELL



DR. GEORGE F. MAGOUN



PRESIDENT GEORGE A. GATES, D. D.

Iowa  
College  
Jubilee

## Education

— Rev. William C. Roberts, D. D., until recently senior secretary of the Presbyterian Board of Home Missions and formerly president of Lake Forest University, has accepted the presidency of Center College, Kentucky.

— Rev. A. F. Beard, D. D., secretary of the A. M. A., has been elected a member of the corporation of Yale University. Dr. Beard is a graduate of the class of 1857. Though he is not a Connecticut pastor, his residence is in that State.

— Baccalaureates were heard at several institutions last Sunday. At Northfield Evangelist Moody preached in the Congregational church before the classes of the seminary and Mount Hermon school. At the afternoon service Dr. Scofield, pastor of the Northfield church, Dr. A. T. Pierson and Mr. Sankey, the gospel singer, took part.

— Nashville University, the largest in the South, has conferred the honorary degree of Litt. D. on Hon. J. G. Carlisle of Kentucky and Rev. A. E. Winship of Boston. It seems more natural than it seemed a few years ago for a Southern institution to divide its honors between a distinguished public man in its own section and one in the North. We are glad to note that the honor this time falls to Dr. Winship, whose services as an educator have benefited all sections of the country.

— The Bible Normal College, Springfield, Mass., observed its thirteenth Commencement during the week beginning June 5. Sunday afternoon the baccalaureate was preached by Rev. G. C. Baldwin of Springfield. Class Day exercises were held Monday afternoon, and in the evening the students enjoyed a boat ride on Massasoit Lake. At the annual meeting of the trustees among propositions considered was an invitation from the University of Chicago to become a department of that institution. Then a reception was given to Dr. Willett, the new instructor, followed by short speeches by Rev. Dr. Hurlbut of New York and others. The Commencement exercises included singing by the school chorus, awarding of prizes and diplomas and an address by Pres. G. Stanley Hall of Worcester on Some Religious Affirmations of Science. Mr. J. L. Dixon has accepted the presidency of the college.

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AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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# THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 16 June 1898

Number 24

OF denominational episodes few are more significant than those connected with the planting of our colleges. Our fathers believed education to be essential to strength of national character and to the continuance of Christian faith. Therefore they enjoyed making sacrifices to plant institutions of learning. In that spirit the foundations of Iowa College were laid. It has generously rewarded those who have served in its behalf. We tell this week the story of its beginning and its first half-century of life, that we may help to foster that love of learning which has characterized Congregationalists from the planting of Harvard College till now. Colleges and universities never had stronger reasons for claiming our hearty support than today. Though their aims have broadened it is our business to keep their purpose supreme, to make their alumni ministering servants of their fellowmen in the spirit of Jesus Christ. And still today, if we are to maintain the supremacy of Christian truth, our churches must be manned by educated ministers who know more of what they teach and have better disciplined minds than those to whom they minister.

It was natural that the Home Missionary Society at the Cleveland anniversary should spend some time looking backward, since it is just 100 years ago that the Congregational Missionary Society of Connecticut was formed to give the gospel to "the remote parts of our country, where Christ is seldom preached." Cleveland was then in those remote parts. Drs. L. W. Bacon and W. E. Barton were well suited to treat the romance of those early missions, the one a grandson of one of the bravest of the pioneer missionaries of that first society, the other familiar by residence and study with the more recent growth of that fair region. Fifty years later the "remote parts" were what is now California, which Dr. Willey helped to sow with churches. By and by there will be a meeting which will look back to 1898, when Alaska and the Philippines were discussed as "remote parts," to which missionaries should be sent. It will be well for our children and they will honor us if they shall be able to say that we met the call from these new regions with a consecration and generosity which proved us to be Christian statesmen. Congregationalists must stand by the Home Missionary Society and make it meet its new opportunities manfully.

The gospel often precedes commerce in entering new lands. Those who proclaim it are alert to follow in the wake of war. The American Board will no doubt get to the Philippines as soon as opportunity warrants. Other societies are already looking in that direction. Last week the Presbyterian Foreign Board named a committee to consider the ques-

tion, which was to report last Monday. The Board is of the opinion that its duty lies that way. Methodists are equally anxious to go to Manila. Bishop Thoburn, whose official residence is at Bombay, has written to say that if he were not tied hand and foot he would himself go to Manila at once. He believes that a school with 500 pupils can be in successful operation within a year after peace is declared, provided only that the islands do not lapse under Spanish control. Real estate is now cheap, but would enhance with American control and a stable government. This word from Bishop Thoburn has set the secretaries in New York at work, and the question is being thoroughly discussed. Baptists are wondering whether the work belongs to the home or to the foreign society. If the United States takes permanent possession, then it comes under the home society, whose headquarters are in New York. If the islands go back to Spain no one wants anything to do with it. Members of the Reformed Church, the Episcopal and the Disciples of Christ Boards have unofficially expressed the hope during the past week that Admiral Dewey would take a few ships and some of his spare time until General Merritt arrives and go to the Society Islands in behalf of civilization, Christianity and the American Board.

The Army Christian Commission is quite as alert in meeting, and even in anticipating, its opportunities as is our Government in carrying on the war. Its headquarters are not to be removed to Washington, as had been proposed, but will remain in New York. During the last few days important developments have occurred. Permission has been obtained from the Government to accompany the armies to Porto Rico and to Cuba when they go to those islands, and to send tents and men to Manila with the expedition now sailing from San Francisco. Two men, two tents and a great amount of furniture and stationery were started west last week, so as to be ready to arrive in the Philippines as soon as the troops. There is at this writing an unconfirmed report that a camp is to be established in the mountains around Santiago, and that the next place for the work of the commission will be there. In that event there will be no delay in getting to Cuba. Contributions in money continue, and no necessity is unprovided. The speaker now making the round of the camps is Dr. H. M. Wharton of Baltimore, but appeals are making to some prominent men in New York and elsewhere to go. A careful discretion is exercised in order to avoid some mistakes that were made during the Civil War, but it is found that more men will be needed than was at first supposed, for the reason that all who thus far have gone have found their task, with the heat and the number of services

demanded per day, far harder than they imagined.

Seven years ago it seemed to Americans who attended the International Congregational Council at London that the Christian Endeavor movement could never gain any such strength in Great Britain as it then had in the United States. Experienced English Christian workers assured us of this and gave convincing reasons for it. But the accounts in British papers of the Christian Endeavor convention held in Glasgow during the first week in June read remarkably like reports of those held in Montreal, New York and San Francisco. "It was the largest gathering for strictly religious purposes ever held on this side of the Atlantic Ocean," says the *Sunday School Chronicle*. "Never has there been a series of meetings higher in purpose, deeper in tone, or more impressively spiritual." The reception given to Dr. F. E. Clark and his wife was royal. Glasgow Cathedral was thronging with eager youth. Dr. Clark preached. Clergymen of several denominations took part. Probably the cathedral never before witnessed such an interdenominational service. It is a satisfaction to note that Mr. Charles Waters, secretary of the British members of the International Lesson Committee, was chosen president of the United Christian Endeavor Society, and the prominence of men long known in Sunday school work shows that the success of this movement, with its assembly of more than 20,000 young people, is largely the result of their patient years of service. Christian Endeavor in Great Britain today appears to be as popular as it is in the United States.

World's conferences to promote religious and philanthropic work for young people are coming to be common affairs. This week the Y. W. C. A. is holding in London its first meeting of this sort. The United States sends about eighty delegates, and India, South Africa and Australia are represented, besides the countries of Europe. The World's Student Conference at Northfield, Mass., is to begin July 1 and continue ten days. It is expected that fifty delegates from the United States will attend the World's Y. M. C. A. Conference at Basle, Switzerland, which is to be in session from July 6-10. From July 11-16 the World's Sunday School Convention will hold meetings in London. About 175 delegates and their friends will sail from Boston on the *Catalonia*, June 29, one of the largest companies to cross the Atlantic this summer. At all these assemblies the addresses will be in the English language, except that at Basle papers are to be read in French and German also. The Bible will be a prominent topic in all these gatherings. Then in this country Christian Endeavorers will gather in large numbers at Nashville next month, and Baptist young people will as-

semble at Buffalo. Chautauquas are as numerous and attractive as ever. Jews at Atlantic City, N. J., and Roman Catholics on Lake Champlain have put the Chautauqua idea into operation. We speak of the summer as a season of rest, but the next three months will witness as great religious activity along many lines as any months in the year.

### The Christian's Duty in War

It is clear enough that war belongs to a passing stage of the life of Christ's church. There will come a time when the Prince of Peace shall rule and fighting cease. But for the days preceding that glad consummation he himself has prophesied of war. The conditions of the earth as a place of discipline and education do not admit of its abolishment. So long as there are nations and parties within nations whose differing interests cannot otherwise be reconciled there must be some final court of appeal. "It is impossible but that occasion of stumbling should come: but woe unto him through whom they come." The duty of the Christian is to avoid occasions which may lead to strife, but he is not excused from following his duty as a citizen even to the battlefield.

The sanction of force is behind all law, whether of God or man. Our courts seem peaceful enough, but men yield to their decision because they know that the whole force of the community is pledged to their support. If there were any court of final appeal in national disputes which had a force behind it sufficient to make resistance futile there would be no war. The loser would accept its decree because refusal would involve worse punishment. As the world exists today there is no such court. Each nation makes its own argument and, if possible, agreement in the lower court of diplomacy, but always with a possible appeal to the final court of arms. Every advance in the costly perfection of the machinery of arms makes that appeal more difficult, but it cannot be superseded until the whole order of the world is changed. Arbitration serves in cases where the sentiment and passion of a people are not seriously appealed to, but the deepest national interests and passions admit of no decision which is not sanctioned by the final and imperative decree of overwhelming force.

Christianity could only have avoided submission of national questions to this last court of international appeal by breaking down the walls of national separation and forgetting that her Master said: "My kingdom is not of this world." Even so she could not wholly have escaped the necessity of war. Rome broke the nations to pieces, only to perish by the waste and weakness of her civil conflicts. Papal Rome set herself above the nations, only to become the cause, the inciter and the partner of their wars.

War is evidently part of the divine ordering for the discipline and progress of the world. Looked at by itself it is a horrible anomaly and trial of faith. Considered as an incident in the life of nations, through which God's purpose comes to its fulfillment, it appears as a necessity in the imperfection of the world. For self-defense and the deliverance of others, for bringing anarchy and cruelty

to an end, for justice in cases where the nation's moral life is threatened, and there is no milder way to obtain redress, the appeal to war must be allowed as implicitly involved in our Lord's approval of the ordering of the world in nations.

The duty of Christians in this trial of faith is clear. It is their office to discourage war, and when it comes to make it as humane and Christian as its efficiency allows. The church is always a peacemaker and labors to remold the characters of men so that justice shall prevail and wars shall cease. But when a war begins, if it be not manifestly waged in such injustice as forbids Christian participation, duty to the nation becomes duty to God.

This duty does not, however, override the common Christian duties. It does not justify hate or supersede the law of love. It does not open the door for malice, pride or cruelty. The object of the war is to compel submission. But when once the individual or the nation ceases to fight against us the duties of mercy and consideration come at once to the front. It may be a duty at one moment to sink a battleship, and the next moment to put forth equal efforts to save the lives of the drowning crew. He who takes the sword accepts both its duty and its peril. On due occasion at his nation's call he must use it as skillfully and as bravely as he can, but always as a Christian warrior should. And he must not complain if it involves the alternative which our Lord himself suggests, that "they that take the sword shall perish with the sword."

### June Sunshine

After a rainy May we look to June for sunlight. Her bright days bring in a happy time—as Lowell sang and all the children know. They prove in their effect of happiness how easily the soul responds to genial impulses. Even the morose man feels the clearing of the skies when all around are smiling as he shares something of the world's joy when the sun of June is shining, and its warm breezes blow, and its grain fields wave with all their play of shade and color in the days before the reaper comes.

"All these latter days of rain," a neighbor says, "are sent as punishment for those who grumbled in the earlier storms. When people are content to let God manage his own weather then he will give us sunshine." We may smile at the narrow philosophy and the I-am-the-center-of-the-world conclusion, which makes sunlight the equivalent of God's smile and shapes the cloud courses for the discipline of grumblers; but after all the error lies but in the order of the words. It is not that sunshine is God's smile, but that God's smile is sunshine.

Joy is not ours for taking or refusing,  
But even darkest hours in brightest using  
Enable us to win  
God's sunlight clear within.

For most of June's happy, growing children the joy of sunlit days is not that of attainment, but of striving. The wise man knows that what he values and enjoys most in this earthly life is often rather what he seeks than what he owns. If friendship ends, it ends most often be-

cause our limitations of devotion and of character do not give it space to grow. When it stands still it has begun to fall. Only a common growth and mutual service keep it living.

It is strange and beautiful to see how the plant's life is summed up in seeking and in giving, as the Christian's life should be. Is it a dream of blossom which supports the long growth of the wood laurel until some bright June day its pink and dimpled corolla opens to the light? If so, that dream's fulfillment does not satisfy, for it is quite as eager to end the blossom that it may give its strength to the seed. What we call the climax of the plant's life, the beauty of its blossoming, to the plant's own heart is but a means to an end, and that end is the power of gift. What matter if, when this desire of giving is accomplished, it seems to bring the plant itself no good? Giving itself is good, as striving is, which latter is June's half of the great parable of the year.

Happy shall we be if we can look through and far beyond our selfish lust of ownership to the other half of the parable—striving in order that we may give. The joy of winning is "that we may own," says man, while every tree and plant echoes the higher thought of Christ—that striving and possession are for power of gift. He came not to be ministered unto but to minister, and he would have us like himself. Would God have so clothed the lilies of the field for merely barren beauty? Will he provide the best earth offers for our joy if we employ his gifts for ourselves alone? Even June, unshared, yields only part of its potential happiness.

It is not selfishness that gets the best of the June sunshine. Looking to see it reflected only in his own heart's mirror, the selfish man misses its multiplied reflection in the eyes of others and, especially, in the children's faces. For a child seems nearest to the heart of June, and yet how many children miss her coming altogether! Life, growth, the hidden secret of beauty are for all and not for one. The joy of gifts to come—the ripening of the harvest, the seeds that shall be scattered everywhere, the completed, because unselfish, life that waits extinction without fear—these are prophesied in every breath of June, written on every leaf and grass stalk, unfolded with every opening flower. Sunshine of hope confirms every gleam of faith and encourages its growth. The community of earth lifts up its heart in gratitude to God and takes courage in his promise that, however lowly, its life shall not be spent in vain.

### Restlessness in Italy

Attention is fixed so closely upon the conduct of our war with Spain that the recent riots in Italy have gone almost unheeded. To the close observer of European affairs these uprisings, although suppressed, have seemed ominous. As compared with those of two years ago, they were much the more serious. They were renewals of those earlier ones. They were more widespread and a much larger share of the local populations took part in them. They also were far more violent. Evidently hostility to the government is more general and intense than it was two years ago.



This is not due to any special increase of distaste for monarchy as such. Republicanism has been smoldering in Italy for many years, and has blazed up now and then. But, if the Italians had been reasonably prosperous during the last decade, they would not have taken serious thought about changing their form of government. Nor is the present administration conspicuously unpopular. The king and queen, especially the latter, are liked personally. Crispi, who went out of office two years since, was hated bitterly. But Rudini, his successor, who still is prime minister, is universally respected, as are most of his official associates.

The peril is due to the terrible poverty of the people, which has become almost unendurable. It is aggravated by extortionate taxation, due to Italy's membership in the Triple Alliance and especially to her recent disastrous Abyssinian campaign, one of Crispi's schemes. It is crushing the very life out of the people. Many an Italian today is called upon to pay more than fifty per cent. of his income in taxes. Hundreds of once fertile farms all over Italy are now barren, because the government has had to seize them for non-payment of dues and nobody will venture to work them, although thousands are starving for the food which they might produce.

The undercurrent of republican feeling is one cause of the gravity of the present situation, although by itself it probably would avail little. The popular conviction that public affairs have been corruptly carried on is another, although this is too much a matter of course in Italy to create a revolution apart from other causes. But these intensified, as now, by intense indignation at the government's persistence in maintaining a navy and an army far more costly than the nation can afford, with the result that actual hunger—in many instances positive starvation—is driving the poorer classes frantic, are more than any government can endure very long.

Moreover, this extremity of the nation is the opportunity of the papacy, which has remained steadily hostile to the House of Savoy ever since the temporal sovereignty of the pope was withdrawn. It has lost the respect and confidence of the populace in a large degree, even including many who attend its services. But at last it sees its chance to pose once more as the friend of the people, and the charge that it is working secretly and actively to foment the popular ill will towards the government undoubtedly is true. It hopes by overthrowing the king to regain its own former political power, whatever becomes of the nation. Probably it will be disappointed, but it can do much to force a crisis.

It must not be forgotten that the army and navy cannot fail to be somewhat infected by the spirit of the public. Most of the common soldiers and sailors are drawn from the very classes which feel most acutely the pinch of distress. Before long insubordination will manifest itself, and then the end will be near. Troops cannot long be forced to fire upon their own relatives whom they know to have a terrible grievance.

It is not surprising that the kings and emperors of continental Europe are un-

easy. They fear that republicanism, as represented by the United States, may demonstrate its strength by defeating the Spanish monarchy. Yet what they most dread is that throughout much of the south of Europe—not only in Spain but in Italy and Austria, each of whose thrones is tottering—monarchy may go by the board in one grand crash. Our victory over Spain will add to their peril, but peril would exist for them in any case, and every month renders it more formidable. The end of the century is likely to witness radical changes in the Europe of today.

### Opportunities of Resting Time

The annual vacation which most of us take will be included chiefly in the next three months. It is well to have such a rest. Every one needs it. No matter how hard it is to break away for the time from ordinary engagements and responsibilities, it pays to make the break. We accomplish more and better service in the end than if we had toiled on steadily in our ruts of habit.

The opportunities of vacation should be appreciated, for they are many and important. There is the opportunity of sheer rest. The notion that time necessarily is wasted which is not spent in doing something actively is mistaken. When one has labored hard with hand or brain or both for nearly a year, there is both profit and pleasure for a time in absolute idleness. Lie on the grass, then, or swing in your hammock at peace, and enjoy the sunshine and the cloud shadows, the sweet air, the songs of the birds and the hum of the bees. They will do you good in soul and body.

There is the opportunity of new acquaintanceship. We are almost sure of meeting people during vacation whom we never have known before. Some may not prove specially congenial, but for all that we may be useful to them. Somebody else may find them more agreeable through their having met us, if we have tried to cherish a right spirit and manner towards them. Others probably will prove kindred souls. Lifelong, sweet and helpful friendships may grow out of casual meetings. It is wise to be on the watch for a new friend who may be a friend indeed.

There is the opportunity of mental and spiritual enlargement. It will be strange if we do not fall in with some who have had rich and varied experience of life. From them much may be learned, much practical wisdom about affairs, much encouragement for our conflicts with temptation, care and sorrow, much inspiration to hopefulness and energy in our own appointed place and work. If they have had clear visions of the meaning of God's truth and character, it will be evident. They will not parade their experiences but these will not go unrevealed or uninfluential. To know such souls is blessed.

There is the opportunity of new service for the Master. Novel conditions will offer unwonted possibilities of effort. The old, familiar endeavors can be made in fresh ways, at the least, and amid new surroundings. If the spirit be willing, openings will occur of which delightful and fruitful use may be made. If Jesus be one's chosen companion in vacation, it

will be a joy to note how precious his work becomes and how many of his own one meets and learns to love.

Jesus himself used to go apart and rest. It was no waste of his time, but a means of bodily, mental and spiritual invigoration. So it should be with us. A vacation devoted to mere selfish enjoyment, frivolity or the pursuit of foolish social ambitions is more likely to weary and debilitate than to benefit. But a vacation accepted and used as a gift of God always proves itself one of his best earthly gifts.

### Current History

#### The Sins of War

Obstructionists in the Senate were not able or willing to delay the passage of the revenue bill longer, and it went from the Senate to the House on the 4th. It was in conference between the two bodies until the 8th, reported back and adopted by the House on the 9th and the Senate on the 10th, and was signed by the President on the 13th. The process of amendment which the bill has undergone since first introduced by Chairman Dingley in the House has altered some of its important details and given it new, distinctive features, but in the main it is still the same bill, calculated to add \$175,000,000 of annual revenue from internal taxation and a slight duty on tea, and authorizing the Secretary of the Treasury to issue treasury certificates of indebtedness amounting to \$100,000,000, and to borrow \$400,000,000 if necessary on bonds payable in coin, bearing three per cent. interest, and to be issued in denominations of \$20 or multiples thereof. The details of the bill are such that but few if any of the inhabitants of the country will fail to feel its effects, as is altogether desirable from either the standpoint of ethics or patriotism. Bankers, brokers, proprietors of theaters, circuses and bowling alleys must pay special fees for licenses. Additional taxes upon manufacturers of beer and tobacco in all forms will ultimately be borne by consumers. Packages of proprietary medicines hereafter must be stamped, as must all bank checks, bills of exchange, bills of lading. The many forms of business documents, bonds, contracts, conveyances, insurance policies, leases, mortgages, manifests, etc., will not be legal unless the Government tax thereon has been paid. The executors or administrators of all estates valued at \$10,000 or more must pay inheritance taxes varying in degree with the amount of the estate and the degree of relationship of the heirs. The Standard Oil Company and the Sugar Trust are singled out, though not mentioned by name, for taxes on their gross receipts, and the tax on parlor car and sleeping car tickets is another blow at a corporation—the Pullman Car Company—which is unpopular with the masses. The omission of the tonnage tax, which was in the original House bill, relieves the tension which otherwise might have arisen between Great Britain and the United States. The provision ordering that silver bullion not less than \$1,500,000 in value, now in the Treasury, shall be coined into standard silver dollars monthly simply makes formal and authoritative a practice which Secretary Carlisle began and Secretary Gage has continued, and as a matter of fact the inflation under the formal act will be less

than it has been under the instructions of recent secretaries of the treasury. Secretary of the Treasury Gage invites subscriptions from the people for \$200,000,000 worth of the bonds, and arrangements have been made so to distribute the bonds that the issue may be a truly popular one. If, however, it fails to become such, then great banking institutions stand ready to loan the full amount. But according to the law the people must be given the first opportunity. Should they respond as the French do under similar circumstances, the spectacle would have great moral force with Europe.

#### The Transports Leave for Santiago

After vexatious delays, due first to inadequate facilities for handling troops and guns at Tampa, and secondly to rumors of the presence of Spanish vessels in Cuban waters, the army of 15,000 men, made up of regulars and three regiments of volunteers, left Tampa on the 13th, led by General Shafter and convoyed by eleven vessels of war, bound for Santiago. There they will arrive about the 18th and find that Admiral Sampson with the combined fleets has reduced the fortifications of Santiago; that eight hundred marines have landed and seized the town of Guantanamo and the wide bay of the same name about forty miles east of Santiago, which will afford an admirable landing place for the troops and the supplies. Co-operating with General Garcia and the Cuban revolutionists, General Shafter will join with Admiral Sampson in an attack on Santiago as soon as possible, and the capture of the city, the Spanish fleet and the Spanish troops is only a question of time. With these out of the way some of the troops will then be convoyed to San Juan to co-operate there with the fleet in an attack on Porto Rico's capital. A special expedition headed by General Coppinger is now fitted out to sail from Tampa and assist in this work when the hour arrives.

#### The Situation in the Philippines

Spain never suppressed the last revolt of the Philippine revolutionists by force of arms. She adopted a method much more in consonance with her history, and bought off the rebel leaders. They in due time fell to fighting over their share of the spoil, and while engaged thus in Hong Kong, whither they had been deported, negotiations between General Aguinaldo, the ablest of the leaders, and the then Commodore Dewey began, looking toward joint action should the latter be ordered to the Philippines. The exact terms of their agreement are not made public. But certain it is that they are acting in concert now. General Aguinaldo and his followers have so hemmed in the Spanish in Manila that their escape landward is shut off. The Spanish troops have recently suffered one defeat after another, and the rebels in dealing with the captives have shown more mercy and regard for the defeated than would have been predicted a few months ago, owing probably to the conditions imposed by Admiral Dewey and the influence of General

Aguinaldo. Reports of these reverses, and the realization that the city is doomed to capture by anti-Spanish forces have caused profound gloom in Spain. The activity and strength of the insurgents in some ways make Admiral Dewey's task much easier and in others more difficult. New problems are thus raised for the Administration at Washington and for our representative in the Philippines, Major-General Merritt. General Aguinaldo is reported to have issued a proclamation announcing a policy calling for independent rule under a joint European and American protectorate. But supposing we embark on the sea of colonialism and assert the intention to hold the Philippines as a possession to be governed independent of the desires of European powers or the inhabitants, what then?

If rumors from Washington have any basis in fact, the troops and vessels now

Barrows and Gillett, have advocated annexation, each of them asserting that the provincial foreign policy outlined by George Washington has outlived its usefulness, and that the United States must prepare to assume international obligations, duties, responsibilities. Similar in tone were the baccalaureate sermons preached at Tufts College and Brown and Princeton Universities last Sunday by Presidents Capen, Andrews and Patton. As for the Christian clergy of the land, if the views of Drs. R. R. Meredith and R. S. MacArthur, recently publicly expressed in Boston, are typical, the pulpit cannot be counted upon as a conservative force in the history-making months that loom just ahead. Reports from Honolulu indicate that when the Charleston, conveying the transports with troops bound for the Philippines, arrived there Sunday, May 29, the people of the city arose *en masse* and gave officers and crew a welcome that will never be forgotten.

#### Is It Right, and If Wrong Tolerable

Both wheat and flour are fast falling in price to the level which the operation of natural laws would have established long since had not a young Harvard graduate by the name of Leiter for the past eight months been speculating in the staff of life. His profits a fortnight ago were estimated as ranging anywhere from two to four million dollars, but the turn in the market last week has wiped out all this profit and more. This, however, does not alter the ethical or economic aspects of the case. France has a section of her penal code which it would be well, perhaps, for this country to imitate. Whether the law is enforced or not we cannot say, but it makes it illegal, at any rate, for any one speculator to overbid the prices which general dealers in breadstuffs are making, to form any agreement or conspiracy among the principal holders of foodstuffs having for its object the sale of breadstuffs at a certain price.

It condemns those who effect the rise or fall in the price of foodstuffs, merchandise or of securities and public bonds above or below the price which the natural and free competition of commerce would determine to imprisonment for not less than one month nor more than one year, and a fine of not less than 500 francs nor more than 10,000 francs. Legal authorities in this country, if interviewed, would doubtless differ as to the advisability of such an enactment or possibility of enforcing it here. Many of them would hold that under the provisions of our common law such conspiracies as the French law has in mind can even now be reached. Be this as it may, one thing is certain, that the American public does not survey with equanimity the proceedings which it has recently witnessed and suffered from. And it may be taken for granted that every recurring incident of the kind swells the number of those who look for State control of industry as the solution of present social inequalities.

#### Affairs Abroad

Spain officially refuses to admit, what



*en route* to the Philippines have orders to stop on the way at the Ladrone Islands and seize them. Later, so the same authority asserts, other transports will stop at the Caroline Islands, where our Protestant missionary interests have been so maltreated by Spanish officials, and run up the stars and stripes there.

#### The Annexation of Hawaii

The course of events has proved too strong a force to be resisted, and Speaker Reed, who is opposed to annexation on principle, and the Sugar Trust, that is opposed to it for less worthy motives, have had to give way. Debate on a joint resolution authorizing annexation, introduced by Congressman Newlands of Nevada, began in the House of Representatives on the 11th as soon as the war revenue bill was out of the way, and a vote in the House will be taken on the 15th. Opposition thus far has come solely from Southern Democratic congressmen. Three of Massachusetts's most intelligent and conservative congressmen, Messrs. Walker,



many of her ablest public servants and all continental critics admit, that she is hopelessly defeated and sure to lose much, and may be all, by stubborn prolongation of the war. Anglo-French relations are somewhat less strained, and it is said that the two Powers have come to an agreement about the partition of territory along the Niger. The dissolution of the Meline ministry forebodes ill to the peace of the French people, as the recent elections show that the present ministry, even though M. Meline succeeds in reconstructing a cabinet, has not the following in the House of Deputies to enable it to act vigorously. Meantime the scandal of the Dreyfus affair continues, slowly sapping the respect of Great Britain and the United States for a power that permits such a travesty on justice, and alienating Russia from prolonged alliance with a power so terrorized by a military autocracy. The uprising of Moslems against the power of Russia in Andidjan, Turkestan, only becomes important because of the confession of the Mussulman leader that they acted in obedience to orders issued by Moslems high in office in Constantinople.

The utterances of John Morley, Sir Charles Dilke, Sir William Vernon Harcourt and Mr. Joseph Chamberlain in the House of Commons during the past week indicate how general is the desire in Great Britain for a good understanding between that nation and the United States. They have also made it quite clear that the leaders of the Liberal party have no intention of permitting Mr. Joseph Chamberlain to determine just what form that alliance shall take or to pose as America's best friend. John Morley, for instance, says: "If it is an alliance for peace or harmonious co-operation for the mutual good, it will indeed be the dawn of brighter days. . . . But I know tens of thousands of the best and wisest men in America believe that hardly any more inexpressible calamity can befall mankind than that a community, as Lincoln said, conceived in freedom and dedicated to the happiness of free and equal men, should entangle themselves in the unrest and intrigue of militarism, which are the torment and scourge of the old world." These are sober words from the Puritan statesman of modern England and Democracy's ablest exponent in the British House of Commons.

Great Britain's latest concession from China, a tract on the mainland 200 miles square, opposite the island of Hong Kong, indicates that Great Britain's influence at Peking has not entirely departed. Kau-lung Peninsula was ceded to Great Britain in 1860, but British military advisers have contended for some time that more territory on the mainland was needed if Hong Kong was to be rendered defensible. Japan also has fled notice with China that she requires that land for exclusive settlements of Japanese traders be established in six of the important Chinese cities; and she also demands \$75,000 indemnity for the destruction of the property of a Japanese trading company at Shashi, May 8, a very moderate demand compared with the precedents established by Germany and other European Powers recently. Japan will be affected by the imposition of a tax of ten

cents per pound on tea authorized by the act of Congress, and she filed a protest against its enactment.

An imperial edict has gone forth in China ordering the establishment in Peking of a university on a European model. This news corroborates in a striking way the statement made by President Eaton of Beloit, in his recent admirable letter to the *New York Evening Post*, namely, that the Chinese are abandoning their immemorial contempt for the foreigner. President Eaton reports that the more intelligent and progressive Chinese scholars and merchants are rejoicing inwardly, if not openly, at the advent of the Germans in Shan-tung, for instance. They realize that under the present régime there is no opportunity for the merchant to retain what he earns, so venal are the local, provincial and imperial authorities.

For Current History Notes see page 897.

### In Brief

We learn from Mr. George S. Houghton, who has assumed the entire management of the council train—*The Congregationalist* has now no official connection with the matter—that the applications already received insure a large company of representative clergymen and laymen. He expects that at least 100, and possibly 150, persons will be on the train.

"The law of the Prayer Book" is being discussed in English Episcopal circles much as devout Jews used to discuss the law of Moses.

A Midsummer Night's Dream, as rendered in sylvan glades by students of Wellesley and Mt. Holyoke, almost persuades us that fairies are real beings.

The opium traffic in the Philippines brings \$1,000,000 annually to Spain. What will our government do with that business when it administers internal affairs in the Philippines?

There is a value, after all, in "yellow journalism." Professor Park of Andover says that although his eyesight has seriously failed he has no difficulty in reading the headlines of some of the daily newspapers.

We are gratified to find that the Prayer in Time of War which appeared on the cover of our issue of May 12 has proved popular. Several editions of it reproduced on leaflets and cards have already been disposed of.

The richest gold-producing fields in this country are the wheat fields in the West. Thirteen States this year will yield 400,000,000 bushels of wheat, which has been quoted at one dollar per bushel. Home missionary treasuries ought to feel the effect of such prosperity.

It was confidently asserted that Dr. George H. Hepworth of the *New York Herald* went to Armenia to justify the Turks in their massacres of Armenians. If so, his recent assertion that the Turks are 3,000 years behind the times proves that he learned more in his visit than was expected of him.

The Presbyterian General Assembly decided that Presbyterian churches could neither give letters recommending members to Christian Science organizations nor receive persons on letters from such organizations. So far as we have knowledge that is the position generally taken by Christian churches.

The evangelical churches of Springfield, Mass., are considering church federation after the manner of the Free Churches in Great Britain. They hope to co-ordinate their activities in order that the unchurched may be

reached more effectively and evil influences in the city be combated more effectually.

Much stress is being laid nowadays upon General Sherman's apothegm that "War is hell." It must not be overlooked that he also said "In the providence of God there is a time for all things; a time when the sword may cut the Gordian knot and set free the principles of right and justice bound up in the meshes of hatred, revenge and tyranny."

Resolutions passed by the church in Claremont, Cal., in parting with Rev. W. H. McDougal, the new editor of *The Pacific*, augur well for the future of our sister publication. They testify that he has "turned their thoughts with rare poetic suggestiveness to themes of fresh and vital interest," and pay tribute to his "pure and beautiful character—a constant witness for Christianity."

The degree factories are now turning out their grist. Admiral George Dewey is now an L.L.D.—martial law of course—by grace of the Western University of Pennsylvania. The reasons given are somewhat amusing. "It was considered appropriate to confer the degree as Pittsburg armor plate is on Dewey's vessels, and a member of the faculty manufactured some of Dewey's range finders."

The correspondent of the *New York Evening Post*, writing from Camp Thomas, says that the good work which the Y. M. C. A. is doing in that camp is inestimable. Through its influence many of the regiments have been prevailed upon to eliminate the canteen. He notes also that where there is a Y. M. C. A. tent within the limits of a camp, streets and tents are cleaner and on every hand there is evidence of pride and self-respect.

It is worth while to remember, when we are discussing the immense difficulties of administering government in the Philippines, that it takes less time for a letter to go from our national capital to Manila than it did to send a message to San Francisco when that city was founded, to say nothing of the telegraph. If Washington were to make his Farewell Address today, it might be read in Manila tomorrow morning.

According to Eugene Young, grandson of Brigham Young, whose address on The New Mormonism must have startled and shocked those who attended the Home Missionary Society's meeting in Cleveland last week, not only are the Mormons in control of every branch of the government in Utah, save the judiciary, but the Mormon members of the Idaho legislature are so numerous now that they dictate the choice of the United States senator from that State body; they settle at times who shall be the candidates in Wyoming, and Colorado, Arizona and New Mexico have already begun to feel the malignant political power of the Mormon hierarchy.

Lieutenant Hobson, the leader of the band of heroes who sank the Merrimac in Santiago Harbor, when at the Naval Academy, Annapolis, was president of the Y. M. C. A. His course there was self-respecting and God-fearing. Just before he sailed for Key West with Admiral Sampson's squadron he wrote to his sister:

Feeling that there has been earnestness of effort in my life, ready to accept any consequences, I hope to put aside every thought and bend entirely to the work in hand, to go in for action without any preoccupation or diverting thought, leaving all issues to the God that rules over all, to whom we must refer the mystery of life and the mystery of death.

One cheering sign that summer has come is the renewed activity of City Missionary Waldron in providing rest and fun for the children and the sick among the poor of Boston. The way he transforms the table of money

into a table of opportunity is irresistible. He says:

A nickel means a long electric ride into the country; thirty-two cents provides a visit to the shore or a share in one of the famous picnics in Franklin Park, while seven dollars gives a mother or a child two delightful weeks at Rosemary Cottage. . . . It is an investment in happiness, in gracious memories, in pale cheeks grown ruddy and weary eyes grown bright for pinched children, in strength and hope for discouraged mothers, in brightening lives which have more shadow than sunshine.

Accuracy in the transmission of telegrams is an exceedingly important matter. The General Assembly of the Cumberland Presbyterian Church, recently in session, sent a fraternal message to the General Assembly of the Presbyterian Church South, and, as is the custom, with due regard for economy, closed the message with the words, "See Acts twenty-three, two." The message was received and read by the clerk of the Southern General Assembly, and when a member asked for the text of Acts 23: 2 the clerk read, "And the high priest commanded them that stood by him to smite him on the mouth." A resolution was offered immediately directing the clerk of the Southern Assembly to inquire which text the Cumberland Assembly intended to quote. The response indicated that they meant Acts 20: 32, which reads, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Senator Lodge of Massachusetts has done well in calling upon the Senate to investigate the recent appropriation by which the claim of the Methodist Book Concern, South, for \$288,000 as indemnity due for damage done the property of the church in Tennessee during the Civil War, was settled. The unfortunate aspect of the case is that up to date the United States senators who were deceived by the representatives of the Southern Methodists seem to be more zealous in demanding an investigation than the church officials whose honor is impugned. It is now admitted, says the Washington correspondent of the *Chicago Record*, that Messrs. Barbee and Smith, the managers of the Southern Methodist Book Concern, reported to the recent general conference that thirty-five per cent. of the amount appropriated by Congress—that is, about \$100,000—was paid to a notorious Louisville railroad lobbyist for his services in securing the passage of the bill. This in performance of a contract made with him several years ago.

Sir Philip Currie's transfer to Rome and Sir Nicholas O'Connor's transfer from St. Petersburg to Constantinople are significant changes in British diplomatic circles. The peculiar spectacle will thus be presented of a Roman Catholic representing Great Britain and a Jew representing the United States at the court of the greatest Mohammedan potentate, each of them charged with special care for the interest of Protestant missions. Mr. Straus, who is about to return to Constantinople to represent the United States, is quoted as having said, when in Constantinople before, "Here am I, an avowed Jew, whose main duty it is to see that Turks and Greek Christians and Roman Catholics deal fairly with Christian missions carried on by American Protestants." He did his duty, too, in a way that commanded the admiration of the officials of the A. B. C. F. M. The earl marshal, the official charged with full responsibility for carrying out to its most delicate detail the wonderful funeral pageant of Mr. Gladstone in Westminster Abbey, was the Duke of Norfolk, a Roman Catholic, who had to procure a special papal dispensation in order to participate in the service in the Protestant sanctuary. Thus do sectarian fences fall down before the imperious necessities of modern statecraft.

## Quiet Talks with Earnest People in My Study

BY REV. CHARLES E. JEFFERSON

### X. OBJECTIONS TO VACATIONS

I think one of you remarked a little while ago that the devil never takes a vacation. The tone in which you said it compelled an inference and outlined an argument. But the argument rests on two erroneous suppositions. It is not true, as is sometimes assumed, that a clergyman is under obligation to follow the example of the devil, nor is it true that a community is completely at the mercy of his Satanic majesty the moment the minister goes out of town. If the devil can in one month undo all the work which the minister has done in eleven months, the loss is not so great as you imagine. Such work as that ought to be done over again. It is only when men build of hay and stubble that their work goes up in smoke under an August sun. Church members who live and work like Christians only when the minister's eye is on them are not sufficiently Christianized to stand the test of the judgment day. The minister is not the church, and it is foolish to take it for granted that if he is absent the church of God practically ceases to be.

You say that many churches are too poor to afford the luxury of a summer supply. What of it? A summer supply can be dispensed with. There are forms of church service other than the preaching service. A praise or prayer or Bible study or conference service, or a service copied after the model set us by the apostolic church, in which each Christian had a Psalm or a doctrine or a tongue or a revelation or an interpretation, is as legitimate and Scriptural as a service in which the minister does it all. If you feel your church cannot survive a month without a weekly sermon, then why not have the four best readers in the church read in turn sermons from four modern pulpit princes? Such an innovation might prove as refreshing as the dew of Hermon.

Ah, I have not struck the difficulty yet? It is the pastoral work that cannot be neglected. Of course not! But it is an error to suppose that only a clergyman can do pastoral work. Every Christian is by divine appointment a pastor, and it is of the essence of the Christian life to shepherd some of the Master's sheep. Laymen when living up to their privileges are pastors, and are abundantly able to pray with the sick, assist the poor, advise the perplexed and comfort the dying. If the church has no members except the pastor who are able and willing to do this, it is high time for that church to put on sackcloth and confess that it is wretched and miserable and poor and blind and naked. But you say sick people prefer the pastor. Suppose they do. Some sick people have a habit of preferring a lot of things which are unreasonable, and which it is not best for them to have. Persons when sick have no more right to be selfish than other folks, and should learn the high art of sacrificing their preferences and likings to the welfare of others.

But how about the dying and the dead? Surely a clergyman is indispensable in such cases! Not at all. A Roman Cath-

olic can go into heaven without extreme unction, and there is no reason why a Protestant should not die in peace without a pastor's prayer in his ears. Moreover, a clergyman is not indispensable at a funeral. No clergyman officiated at a funeral in New England for more than a half-century after the landing of the Pilgrims. Neither the living nor the dead, so far as can be ascertained, suffered from this singular procedure. The clerical custom of conducting funeral services is an innovation. Jesus never did it. He did not lay it down as one of the duties of his apostles. Neither the twelve nor the seventy were instructed to bury the dead. If Paul had ever been twitted on being out of town when some Christian saint needed burial, he would no doubt have replied with swift alacrity, "Christ sent me not to attend funerals, but to preach the gospel!" If ministers of the Lord need a vacation surely dead people must not be allowed to block up the way. That church is poor indeed in which there is no layman worthy and able to offer a prayer above a casket or repeat "dust to dust" beside a grave.

A minister's vacation should not be less than a month. A two weeks' vacation is no vacation at all. A clergyman cannot drop his work as a clerk drops his yardstick or a bookkeeper his ledger. The minister's burden is spiritual. It is not easily shaken off. It wears down into the fiber of the soul. Deliverance comes only in time. At least a week is needed for working one's self out of the sermonic mood, and if at the end of this first week the preacher must begin to work out new sermons for the coming Sunday his vacation practically amounts to nothing.

In many cases one month's rest in twelve is not sufficient. The time demanded depends on the man and the parish. Tough and callous men, who radiate little energy, require less vacation than men of sensitive nature and vast genius for expending life. It is cruel to expect equal things of all men. Dray horses and race horses demand different treatment. One man will burn up more life in one sermon than another will burn up in twenty. To give the first man no more vacation than the second is both foolish and wicked. The coarse-fibered and lethargic man may boast that he never takes a vacation, but if he were more finely conscientious in his work, and more tremblingly alive in body, mind and spirit, he would suffer the same exhaustion which overtakes his fine-grained and passionate brother. And parishes differ in their demands. When parochial duties are multitudinous and pulpit work is unusually exacting, a vacation of two or even three months is not unreasonably long. Ministers with extended vacations do not spend all their days in idleness. In the vacation months they store up food with which to feed their people through another year. By travel or by study and long, uninterrupted meditation they freshen the spirit and enlarge the heart that those whom the Lord has given them may enjoy a richer ministry at their hands. Study your minister, brethren, his temperament and constitution. Measure his strength and the tax which his work levies on it, and then, paying no atten-



tion to what other churches are doing, give him all the time for rest he needs.

## "The Great Colossus of the North"

BY REV. JAMES D. EATON, CHIHUAHUA, MEX.

Such is the term applied here to the United States by friends and foes alike. Both those who fear, envy or dislike us and they who entertain a cordial friendship for us are at one in their feeling of astonishment in view of the gigantic strides in population, wealth and power of the "American" republic. Since the beginning of the trouble with Spain our friends have seemed to become fewer, and many of the staunchest supporters of the liberal party, even, are frankly expressing their surprise and disappointment at the course of the United States in so abruptly ordering Spain off her old colonial territory.

The chief collector of internal revenue for this State is sorry to see undertaken such a war "for conquest and annexation." A college professor has "always admired the devotion of the United States to education, industry and moral enlightenment, and deeply regrets to see it enter the path of violence and selfish aggrandizement." One of the leading daily journals of Mexico City, a supporter of the present Administration, is publishing a series of articles recalling the events of 1847, under the general title of *The Precedent of Texas*; and one paragraph, out of several of like spirit, may help us to "see ourselves as others see us": "When deeds of this sort, performed by fervid Puritans, come to be known no one ought to be surprised that during the late deliberations of the American Congress a chaplain besought the Almighty to enlighten the minds of the senators and representatives in order that they might the better accomplish the extreme injustice of despoiling Spain of Cuba. Pharisaism joined to an unbridled covetousness is the distinguishing characteristic of the Anglo-Saxon race."

A brilliant writer of Guadalajara asks, "Who gave to the United States the right to say when a people should, or when it should not, be free? . . . The granting of authority to Mr. McKinley to make war is nothing but a return of the American people to their former manner of aggression against the weak to gratify their ambition; it is a reopening of the iniquitous era of the Polks and the Taylors; it is a renewal of the system of forcible expansion and warlike conquest which seemed to have been abandoned forever. . . . In Europe the 'balance of power' makes it possible for weak nations to exist in peace, but on this continent there is no such safeguard. Beside the United States, a nation of 70,000,000, the Latin republics are very small. The peace of the continent and the integrity of territories depend upon the humor of the Colossus; if it becomes an invader, nothing can resist its power."

Similar quotations might be multiplied indefinitely. No allusion is made by speakers or writers to the fourth resolution adopted by Congress, disclaiming all intention to acquire sovereignty over Cuba, because scarcely any one here believes it. None seem able to comprehend that a nation might make war unselfishly.

It will be glorious if the event shall prove our Mexican neighbors to have been mistaken. It would be a magnificent answer to these criticisms for the United States to do what has been proposed by some of its citizens, viz., to exert its influence in favor of having Cuba become a part of the Mexican republic, which has maintained a stable government for twenty years. Such an arrangement would unite two similar and sympathetic peoples, and at the same time would bind still more closely together the "sister republics" that have of late been establishing so many means of communication across an almost invisible frontier line.

## A Remarkable Medicine

BY REV. J. A. DAVIS

A well-dressed intelligent man entered a Christian hospital in China recently and requested treatment. The medical missionary examined him closely and asked many questions. Some facts were learned without questions.

The man was evidently educated, and from the better class; but his tastes were low, his character depraved beyond the average, and he was a combination of good and bad to a remarkable degree. His dress and intelligence were in keeping with his statements that he was the chief, we may call him mayor, of a large town, and one of the wealthiest men in it.

His disease, though serious, was not hopeless, and he was told that, if he would remain a few months in the hospital, he might return home cured. But to insure favorable results he must submit to all the rules of the hospital. The mayor proved a good patient. Not only did he obey the rules, he did his utmost to regain his health; nor did he neglect the religious services in the hospital. Perhaps he thought it would impel the physician to show greater attention to his case; perhaps he supposed there was some healing power in the daily preaching and other Christian worship, for he attended regularly.

He became interested in the gospel preaching, and no less in the gospel practice, for he saw that the poor, who had nothing whatever to pay, received just as faithful treatment as was given him, and that the missionaries did what they promised. Patient after patient was sent home cured, and several were dismissed who had in the hospital become "every whit whole." The spiritual change in them was so real and so great that the mayor saw it had been caused by something of which he had no knowledge. He could not explain it, so accepted their statements that it was caused by the mighty and merciful power of the true God.

Long before he was cured the mayor discovered that another and far more serious disease was working ruin in his soul. He became a patient of Jesus, the great Physician, and gave himself to him for salvation. The change in the moral character of the man was greater and even more rapid than the change in his physical self. He left the hospital cured and evidently a Christian.

Some time after this patient was discharged a woman called at the hospital and asked for the doctor. When re-

quested to make known her wants, she said that she came to get a remarkable medicine that had cured the mayor of the city in which she lived. She then described the mayor and the town, so made known her home.

"For whom do you wish medicine?" was asked.

"For myself."

"Why do you wish medicine? What disease have you? You appear to be well and strong."

"I have no disease, but wish the same kind of medicine you gave to the chief man of our town."

"But he had a serious disease, and you say that you have none. We only give medicine to the sick."

"I do not know what disease he had, but I do know what kind of a man he was; and I know that he came from this place entirely changed; and every one says it was because you give such good medicine. Now I want some of the same."

"Tell us your difficulty and we may help you."

"Let me tell you first about him; then you may learn something about me. He had a fearful temper, and when angry beat his wife, children and servants, so that all were afraid of him. His language was so vile that the worst men and women were almost ashamed to listen to him. We were all ready to run and hide when he was angry or excited. And as for gambling, he was the worst in the town. He would rather gamble than eat or sleep, and often took no time for either when he found those willing to play whom he selected. He made the children imitate him, and when they saw that the richest and chief man of the town was guilty of such evil, they thought they could copy, and they were rapidly becoming bad. Our town became notorious as a place for gamblers, and good people wished to leave. Though all good men and women wished better examples set for the young, they dared not complain of the mayor, lest he became angry and punish, if he did not kill, them."

"But all this is changed since he came back. He tries to control his temper and hardly ever gets angry. He is always gentle, kind and loving to his family now, whereas he was so only once in a while before. His mouth is clean and for days at a time not even his wife hears a vile word from him. What is more wonderful still is that he has given up gambling. He neither gambles himself nor will he allow others to do it."

"The people have wondered greatly; nor could they explain the change. But he says that it is all owing to what he received here. My husband asked him one day if the medicine of foreigners had made such a change in him, and he said it had. Though we do not care for foreigners very much, we do if they can give medicine that will change men so entirely. It is remarkable. People in other towns wonder at the power of your medicine and praise it. Surely it is wonderful."

"Now I want some of it for myself. To tell the truth, I am not as kind to my neighbors, nor yet to my children, and not even to my husband, as I should be. I become very angry at times and beat my children, but I cannot help it. The anger comes before I am aware, and my

mouth is not always clean. I use bad language, very vile when angry, and I must have that medicine to cleanse it. Of course I do not gamble, yet I need the medicine, for my trouble is partly like that which made the mayor such a bad man. If your medicine can cure him it can cure me. It is wonderful medicine, and I must have it no matter what it costs."

Could there be a better testimony for the gospel? And it was the testimony of a heathen who did not know that the religion hated by her people had wrought that change in the chief man and later in the town of her home.

### The War and Art in Paris

The Spanish-American war and the annual spring salon absorb much of the attention of this gay city. While there seems to be no severe straining of diplomatic relations between France and the United States, it is nevertheless true that the French people are frankly hostile to the American cause. The majority of the daily and illustrated papers, the songs of the street and the concert hall and the everyday talk of ordinary people are full of reflections on America and compliments to Spain. Well-known Spaniards are cheered when they appear in public places, organizations of every sort, from those of working men to those of university professors, send resolutions of sympathy to Spain, courteous visits of condolence are made in high, but unofficial, quarters and relief funds are subscribed. Something of zest has departed from the welcome to American visitors and whereas an American mistaken for an Englishman a year ago would have been accorded an instantaneous and unmistakable increase of cordiality if he took pains to correct the mistake, he would now have his trouble for his pains. It would be absurd, however, to say that it is no longer agreeable or safe for Americans to be in Paris, as has been said in some quarters. Reports sent to America implying any such condition either have been exaggerated purposely or have been written by supersensitive individuals. Some American residents have already gone home for reasons, usually financial, more or less directly connected with the war and others, of course, will go. But no one has been forced away by ill treatment or is likely to be. No one need hesitate to come here who wishes to do so. "Americans may continue to frequent Paris in all freedom," says the *Figaro*. "They are subject to no personal unpopularity, although the policy of Congress and the President is generally disapproved by us. . . . General Porter is too familiar with politics and its vicissitudes to be unduly disturbed by what his compatriots choose to call our excessive sympathy for Spain. Yes, indeed, the sympathy does exist and it is a sympathy quite natural, perfectly reasonable and indestructible. We have a perfect right not to remain indifferent to the trials of Spain. But it has to do with only a small corner of our political relation with a neighboring and friendly power. It can neither hamper nor compromise our general policy."

The reasons for the French attitude are: the financial interests of France in Spain, as great perhaps as those of the United States in Cuba; the firm belief that the war is a war of aggression for which motives of humanity were deceitfully devised and theatrically advanced at the eleventh hour and that the situation bodes very ill for their own colonial possessions; the sudden and suspicious warmth of the affection displayed for America by England, France's hereditary enemy; the racial kinship with Spain, her proximity and her pathetic weakness; admiration, natural in a people with a highly developed sense of form, for the combined grace and dignity of Spanish diplomacy;

the memory of Spanish sympathy and American indifference, or worse, in the dark days of '71—even President Grant's forgotten telegram of congratulation to the Germans and Minister George Bancroft's letter have been exhumed; the uncomplimentary printed utterances of our ambassador, General Eustis, after his return to the States; the recent bitter and unwarranted prejudgment of the whole Dreyfus matter by the American people and press; the wild prating of the American "yellow journals" and the fact that the few journals here which are supporting the American side of the war are not only in permanent bad odor, but are acting confessedly either out of hostility to Catholicism or a desire to see the inauguration of a commune in Spain; the threatened rise in the price of bread which has rendered it necessary for the government to suspend the tariff on wheat until July; the possibility that the exposition of 1900 may be seriously interfered with if the war is of long continuance; and I suppose it must be added—distasteful though the confession be—that the boisterous, overbearing extravagance of a certain class of American residents and tourists, which the French must, in the very nature of things, inwardly resent, counts for something in the matter, also.

In spite of wars and rumors of wars, in spite of its seeming preoccupation with petty politics and large policies, Paris is as blithe and debonaire as ever in its greeting to the annual art display. Four thousand paintings and over 1,000 sculptures under a single roof, to say nothing of nearly 3,000 other works of art, viewed by more than 25,000 visitors in a single day! Can any other city in the world present even an approach to such an astounding spectacle—astounding not so much from the magnitude of the art product as from the magnitude and perennial nature of the enthusiasm for it?

It is interesting to note that among the ten or a dozen paintings that by universal consent stand out pre-eminent from among the thousands exhibited more than half are either instinct with fine religious feeling or embody a profound sentiment for humanity, are idealistic, that is, in the best sense of the word. The temptation to explain wherein the power of each of these canvases lies is a strong one, but it is only possible to name them now, leaving the names to tell what they may. They are: Saint Genevieve in Her Pious Solitude Watches over the Slumbering City, a panel for the Pantheon by Puvion de Chavannes, the greatest and the purest decorative artist (so many believe) since the days of the great Italians; The Levite, Ephraim, and His Dead Wife, by Henner; Dagnan-Bouveret's Pilgrims of Emmaus; The Annunciation, by H. O. Tanner, an American Negro whose Raising of Lazarus, purchased last year by the state, is now in the Luxembourg Museum; Eugène Carrière's View of Paris, destined for the Sorbonne, and his Grandmother and Her Grandchild; In the Land of the Sea, by Charles Cottet, a triptych, of which the central panel is entitled The Farewell Meal, the left panel Those Who Go, and the right panel Those Who Stay; Léon Frédéric's The Ages of the Working Man, also a triptych; and Jean Geoffroy's The Kindergarten.

It is also interesting to note that the one statue which may be said to be attracting more attention (favorable and unfavorable) than all the rest of the sculpture is the highly idealized Balzac of Rodin. At first glance an amorphous mass, without comeliness or meaning, it speedily takes on, for the sympathetic gazer, form and life, attracts him, interests him, astounds him, dominates him and crushes him in quick succession and, when he is no longer in its presence, haunts him—a veritable incarnation of intellectual force. "It is not to be forgotten," says L. Roger-Miles, "that, while Rodin is a sculptor, he is a thinker also. In undertaking to represent Balzac he realized that the human envelope must somehow be made to disappear before the more

than human thought. He therefore sacrificed the body, concealing it skillfully under the folds of the long robe of coarse stuff which the novelist was in the habit of wearing, and brought all the strength of his art to bear upon the head. And this head is extraordinary, admirable, monstrously illuminated with genius."

One more noteworthy fact, in a different field but of similar import. The drama, *Cyrano de Bergerac*, which is daily approving itself the greatest critical and popular success France has known for a generation, is another piece of idealism, noble through and through. It is enough, perhaps, to mention these strikingly successful idealistic ventures without attempting to prophesy from them. It would certainly be going too far to say that they mark the beginning of a new era in French art and letters. It is not too much to say, however, that they show that devotion to the idea and the ideal is far from being dead in France, as some would have us believe. And the marvel is, not that this should be so, but that any one, for even a moment, should have doubted it. Is the intense, underlying seriousness of the versatile French nature so impossible for the Anglo-Saxon mind to comprehend? CLUNY.

### Current Thought

#### AT HOME

The *Independent* urges the retention of the Philippines and a frank embarkation upon the sea of imperialism and colonial exploitation. The *Standard* opposes any such diversion from the altruistic notions with which we entered upon the war. The *Watchman* thinks it is "going to be exceedingly difficult to convince the American people that George Washington did not draw a sound distinction when he asserted that the United States had a system of primary interests which had little to do with the policies of Europe. . . . Our people will think many times before they buy a lawsuit, even if the property is the thousand islands of the Philippine group." The *Churchman* is confident that "the great mass of thoughtful Americans are slowly making up their minds about the matter, and will speak through their representatives later. In other words, this country, having a deliberative form of government, will not act so hastily as might be supposed. The people's representatives are unfortunately not always trustworthy, but they are none the less representatives, and will, in the end, as a whole, act as the people may direct. The present war will, of course, leave the United States in a situation of great responsibility with regard to some of Spain's colonies, but this need not imply permanent occupancy unless the American people so wills."

#### ABROAD

Principal Fairbairn in the *Speaker* writes suggestively of Gladstone's religious character. He doubts whether he would have been a great ecclesiastic if he had taken orders in the Anglican Church. "The spiritual forces in him were too elemental to run easily in any fixed groove. He could not have forced himself into an attitude of compromise, which is the essence of good churchmanship when practiced in high places." He thinks he was more like Becket than Laud. "In his notion of the offices necessary to the well-being of the church he had no kinship with the men who are called Dissenters or Nonconformists; but in his idea as to the supremacy of God over the conscience and of Christ over the church he was absolutely in harmony with the convictions that made them suffer the reproach of the name they bear."

Every honest man must shudder as he thinks of the consequences in business and society which must follow the popularizing of lying by some of the daily papers through their stories about the war.



## THE HOME

## The Afterlight

BY L. M. MONTGOMERY

When the sun has vanished behind the hills and the  
flame and rose have died  
From the clouds that wait on his splendid state and  
the heaven's iris side,  
Before the shadows upon its marge have deepened  
to purple night,  
The world is rimmed and the valleys brimmed with  
the glow of the afterlight.

There's a milk-white star in the gleaming West like  
a pearl on a silver sea,  
And the crystal cup of the sky is blue of a flawless  
purity,  
And a wind is loosened far away that over the  
meadows blown  
Comes with the murmur of river pines and the  
ocean's dreamful tone.

'Tis a brief, brief space between parting day and  
the coming of dusk and dew,  
When we put behind us our cares and tears, and fill  
our souls anew  
With a gleam of hope and a sense of rest and a  
prayer before the night,  
In the holy silence of earth and sky—the time of the  
afterlight.

**Women as Public Speakers**

If women are to make a success in public speaking they must learn to avoid certain infelicities and discourtesies which are now too common among them. In the first place, the woman who is to address large audiences ought to know how to manage her voice. It has been impressed upon her that she must utter her speech in a loud tone. Nine out of ten interpret this to mean a high-pitched voice or, at all events, are not able to speak loudly without striking a high, nasal key most unpleasant to the ears of the audience, and greatly detracting from the effectiveness of the address. Another infelicity to be avoided is the tendency, deplored by Dr. Holmes, to "strew your pathway with those dreadful *urs*." This hesitation and disagreeable drawl after every few words unfortunately becomes a habit to many persons who have plenty to say and are perfectly at home on the platform. At a recent gathering of women it was noticeable in three out of four speakers, although they were all accustomed to making addresses and could not be excused on the ground of embarrassment. Finally, it is a matter of courtesy for a public speaker to keep within the time allotted for her address, and the presiding officer should help her to regard it in this light at any risk of offended feelings, remembering that it is not fair either to the succeeding speakers or to the audience to allow one person to monopolize the time.

**A Flatter of Courtesy**

While we are discussing the use of the voice, it is a good time to suggest that persons in private life, in ordinary conversation and the interchange of pleasantries, owe it to their fellows to make themselves easily understood. The duty of speaking distinctly we would put on the ground of common civility. It is as ill-bred to talk in a tone or manner unintelligible to our neighbor as to converse in a foreign tongue in his presence. If we put ourselves in his place we shall realize how mortifying it is to be compelled either to ask a friend to repeat his remarks several times, or to risk answering them inconsequently. Yet, even if not guilty our-

selves, we frequently meet persons who speak below their breath or with such a thick, indistinct utterance that it requires an effort to understand them. Still more numerous are those who run their words rapidly together, and the people who have a trying way of raising and then lowering their voices. Sometimes imperfect speech is due to indolence or to lack of vitality and other physical causes. In the latter case it may be excusable, but ordinarily such mannerisms are results of habit. It is not too late for some of us to reform, and we cannot begin too early to reprove our children for lisping and mumbling, and to teach them, both for their own sakes and for the comfort of others, to enunciate properly.

## Hannah Mary's "Regrets"

BY EMILY HUNTINGTON MILLER

Old lady Baxter sat by the front window sewing carpet rags. The stiff, distorted fingers and the swollen feet upon the cushioned stool told their own story of disablement, and it was in fierce defiance of fate that their owner maintained her reputation for being "tasty" in mixing colors, even after it had to be admitted that her "jinin'" was not what it once was. Each time she selected a bit from her motley material her keen black eyes traveled to the window, pouncing upon whatever came within range with the clutch of possession; but there were few passers along the sleepy road except now and then a tow-headed boy on his way after the cows, plowing his bare feet through the yellow dust and switching at the ragged mayweed along the edges. The smallest incidents moved her to querulous comment, and her gusty old voice had a dominant ring, as if all the repressed energy of locomotion had gone into it. Twenty years of meek servitude had not accustomed Hannah Mary to its quality of unexpectedness, and she still started whenever the strident tones came her way.

The little stand that held Hannah Mary's basket was just out of range of her grandmother's eyes, and she was quite absorbed in her own fancies as she held up the hat she had been trimming and turned it from side to side with an air of growing disapproval. What she really saw was a distracting vision of shimmering ribbons, roses of freshest pink and mysterious, phantomlike feathers of glistening white fluttering over Almira Baker's red-brown curls.

"Massy sakes, Hannah Mary," demanded the imperative voice, "ain't you done fussin' over that bunnit yet? Fetch it here an' lemme see it."

Hannah Mary meekly obeyed, and the poor little hat seemed actually to wilt under her grandmother's stare as if conscious of its lack of merit.

"It don't look right, but I can't make out what ails it. It's done up real han'-some and the ribbon's good as ever 'twas on this side, but it seems to want something—I donno what!"

"Well," laughed the old lady, "I can tell you what it wants, it's *air*—they ain't a mite of air to it, Hannah Mary. Them bows ought to perk up, an' not look so dretful meachin' and 'pologizin'. If you had a nice bunch of regrets to set it off!"

"What?"

"Regrets—them slim, white, spraggy feathers Mis' Baker bought for Almira."

"O, them. There's lots of pretty things if a body's got money."

"Money ain't all. There's such a thing as gumption, but if folks ain't born with it you can't put it into 'em. If I had the use of my hands I'd show you a thing or two. I been studyin' over it ever since I laid eyes on them regrets."

She laid down the ball of rags, and her eyes gleamed with a sudden inspiration. "See here, Hannah Mary, you look in the blue chist and fetch me them white turkey feathers we saved up."

Hannah Mary cast an imploring look at the back of her grandmother's head, but went obediently. There was but one opinion in that house and that was old lady Baxter's. Other people might agree with it or not as they pleased, but it made no difference. One might not chance to believe in the revolution of the earth, but it went on all the same. Hannah Mary knew the old lady was perfectly capable of inventing any absurd decoration for her hat, and she already saw herself standing up in the singer's seat with a halo of turkey feathers around her head.

"I will not wear it, I will not," she said, vehemently, as she raised the corner of the green paper shade to admit a little light into the sacred darkness of the spare room, and reluctantly lifted the lid of the blue chest. Perhaps something had happened to them—perhaps the moths had eaten them—but no, there they lay under the little sprigged shoulder shawl. With a sudden instinct of rebellion she seized the horrible things and thrust them under the puffy bolster of the spare bed. An insane plan to smuggle them out of the house and burn them was taking shape in her mind with a delightful sense of excitement.

"Can't you find 'em?" called her grandmother, and Hannah Mary blushed as she faltered, "I don't seem to see 'em anywheres."

Involuntarily she lifted her eyes to encounter the grave, reproachful face of Jonathan Edwards looking down upon her from the tarnished frame that fenced him in. In that very room she had done solitary penance through an endless summer day after telling a lie from childish terror, and she always believed that the text in the open book upon which the solemn finger was laid was the very one which predicted a sulphurous fate for all such transgressors as she. Back to her memory came the warning couplet which declared:

For liars always are found out,  
Whatever ways they wind about,

and, with the old terrified quake of childhood, she snatched the feathers from their hiding place.

"Here they are, grandmother, after all," she announced, with hypocritical cheerfulness, and the old lady gave a grunt of satisfaction as the bundle of plumage was laid in her lap.

"Now you fetch me the p'tater knife," she said, eagerly, "and put one of them old case knives where it'll get het up. I'll show ye I ain't so crippled up 't I've lost all my knack. I've trimmed bunnits 'fore now, I should say. No, I shan't cut my fingers off. I'm as used to my hands as you be to yours; it kind of

braces 'em up havin' the jints set this way. I took a good look at them regrets—you see they have to be spraggly so's to wave about and curl over."

"O, grandmother," ventured Hannah Mary, "I like my hat well enough the way 'tis."

"Well, then, I don't. They ain't a mite of style to it. It looks like a last year's bird's nest. Just you wait, Hannah Mary. I'll show ye a thing or two."

Hannah Mary looked on with the fascinated interest of a prisoner under whose eyes the scaffold for his execution is slowly rising, yet, in spite of her distress, she marveled at the skill with which her grandmother split the stiff quills and the grace into which she contrived to coax them by judicious scrapings of the hot knife. As the work went on, her spirits rose, and when the long filaments, re-enforced by a few fluffy feathers, trembled in her grandmother's shaking hand, she laughed with the pleased excitement of a child.

"There," said the old lady, triumphantly, "needn't to tell me what I can't do. Just you perk up them bows, Hannah Mary, and plant the regrets in the middle, so's they'll lean kind of easy and graceful."

Hannah Mary caught something of the inventor's spirit, and there was innocent delight in the soft, girlish face that surveyed itself in the slanting mirror, dimpling and smiling under the novel adornment.

"You never looked so well in all your born days," said her grandmother, exultingly; "now you spry round, Hannah Mary, and mix up some sody biscuit and make me a cup of green tea; I'm clear beat out. No need to put your hat away; just leave it where 'tis till choir meetin'."

"Don't you think it's most too dressy for choir meeting?" ventured Hannah Mary.

"No, 'tain't, not a mite; and if John Stetson had as much sense as a screech owl"—

Hannah Mary bent hastily over the flour barrel, but all through her simple preparations for supper her thoughts traveled occasionally to the new hat and hovered over it with pleased anticipation. As she moved briskly from kitchen to pantry her sweet, untrained voice ran in little musical snatches over the anthem for Sunday morning, and if she fancied a deeper voice filling out chords and bearing her pleasant company, it was a harmless dream and altogether maidenly.

Mrs. Baxter was scornful of rehearsals, her theory being that "if it was in you to sing you'd sing same's a bluebird or a robin, and if it wa'n't no amount of practicin' could put it in." But she secretly rejoiced in them, because Hannah Mary sometimes brought home bits of news too secular to be intruded upon Sunday, and because her absence formed the excuse for a weekly gossip with the neighbor across the street. She would be coming in presently, Hannah Mary thought, as she lighted the lamp after supper. Almira would come with her, and the two girls would stroll away together to the meeting house, where John Stetson would be waiting on the steps to escort them through the dark entry and up the narrow, crooked stairs. Would Almira wear her new hat, and would John Stetson think—

A sharp clash of the gate, a rattle of

the latch and Mrs. Baker came in, holding her green figured shawl about her fallow face and long chin.

"O Hannah Mary," she began, abruptly, "I c'm' over to let you know Almiry ain't goin' to choir practice! She ain't feelin' very good. I sent word to Elmer Sharp to fetch his wife or Doshy along to help out"—

"What ails Almiry?" said the old lady, suspiciously. "Doshy Sharp can't sing more'n a crow."

"I don't reely know. She—she don't tell me—just says she ain't goin' tonight nor tomorrow. See here, Hannah Mary, you go over and coax her up. I hate to have her act up so the worst way."

Hannah Mary went on her errand with her foolish heart in a flutter. If Almira did not go it would mean that John Stetson would walk home with her alone. She blushed in the dark and put the thought away as altogether unworthy. Almira had so plainly settled upon John as belonging to herself, and Almira always got what she wanted.

Mrs. Baker's eyes, roving abstractedly about the room, spied the hat.

"For the land's sake, if Hannah Mary hain't got regrets on her hat, and I dunno but what they're full prittier than Almiry's."

"Think so," said the old lady, with a twitch of her grim mouth.

"Fact of it is, Mis' Baxter, Almiry's makin' all this to-do over them regrets. Penelope Winters come in this afternoon to git my risin' sun pattern, and I showed her Almiry's hat. You ought to have heard how she went on, telling how't they get them feathers off the backs of birds down in Florida and leave all the young ones to starve. My! it was just awful. And she said she'd send me a trac' that told all about it. Well, I can tell you them regrets came out quicker'n a wink, and the hat was every mite as pretty without 'em—ribbons and roses agree better'n feathers with young girls, 'cordin' to my judgment—but if you'll believe it Almiry went in a regular tantrum over it when she come home; said she wouldn't never put that hat on her head unless she could have 'em back. Of course I couldn't give up in a matter of principle and I was a good mind to burn 'em up and done with it, only I didn't know but what Althea would take 'em back towards doin' over my Dunst'ble. Almiry said Penelope Winters was a meddlin' old maid, and made it all up out of spite, but 'tain't so. I read some of it myself, a real movin' piece about the millions of innocent little birds slaughtered every year"—

"I dare say," burst out the old lady. "I wonder if Penelope Winters ever counted up how many innocent little worms was baked to death in their cradles to git the stuff for her changeable silk. And how's she goin' to reconcile it raisin' innocent little chickens just a purpose to kill off and eat? I dunno but what a chicken has the same rights as any other bird"—

"Don't seem to me that's the same thing," said Mrs. Baker, but with a distinct regret at not having thought of the argument in time. "Folks have to eat and to have clothes, but feathers are just pride and vanity, and you destroy the little birds 'that sing among the branches' as David says"—

"Them regrets never sung among the branches, I can tell ye now," chuckled Mrs. Baxter.

"Anyway, I don't see what I'm goin' to do with Almiry. When she sets up about a thing she'll stick to it if she was to die for't. She takes that from her father's folks"—

"Shoh, Lucindy, she takes it from you. You're as set as the liberty pole once you take a notion; makes no difference whether or no you've got a rag of reason to fly a-top. See here," she added, fiercely, as the gate sounded its warning, "don't you say a word about them regrets to Hannah Mary."

Hannah Mary's face was mildly troubled. "She won't go, Mis' Baker, and she won't say why. Don't seem much use in my going"—

"You go along, use or no use," commanded her grandmother. "I sh'd hope you ain't afraid to travel the main road, with houses close enough to pass the time o' day most all the way. Turn round and let Mis' Baker see that bunnit. Don't you call that tasty and becomin'?"

"It's becomin'" admitted Mrs. Baker, with significant emphasis.

"Well, that's what bunnits are for. Fur's use goes a body might as well go bareheaded like the Injuns."

Hannah Mary looked back beseechingly, feeling that she had in some way offended, and then her gentle face vanished in the soft dusk of the summer night. She went along the little footpath conscious of a pleasant sensation that was not really excitement, but a faint stirring of expectation. Just beyond the first group of houses was the only lonesome bit of the way, past the old tannery with its bleached front and empty windows, and the acrid smell of bark and lime from the ugly pits. But almost before she had time to notice it John Stetson came across the footbridge to meet her.

"Doshy Sharp brought word Almiry was sick, and I thought you might be 'fraid."

"No; what should I be 'fraid of?" laughed Hannah Mary; but when John took her singing-book and drew her hand through his arm she found it very pleasant to be protected and taken possession of.

They exchanged a few commonplace remarks on the way, but for the most part they were silent. A night hawk swooped over their heads with a sharp ping, some wild creature abroad on a secret errand ran rustling into a clump of elder bushes as they passed, once there was an odor of sweetbrier and once a warm honey sweetness seemed to fill the air from the four-o'clocks in the minister's garden. A mass of tansy ran down the bank from the fence, and its rank, pungent smell clung to Hannah Mary's skirts as they brushed it, yet she felt as if she had walked all the way through flowers of paradise. She came up the stairway into the lighted gallery with such shining eyes that Elmer Sharp stopped tuning his bass viol to stare, and Miss Penelope beamed sympathetically towards her, and then her gentle old face, full of regret and trouble, drooped over the keys of her organ.

"Come now, let's git started," said the leader. "We got to go over that anthem half a dozen times if Almiry ain't comin'."

Miss Penelope was in a tremble, but she



had the stuff of martyrs in her. In the little bustle over finding the places she managed to whisper to Hannah Mary: "I don't see how you dast bring an offering of praise to the Lord with the blood of his murdered minstrels on your head."

Hannah Mary stared at Miss Penelope in mute wonder. What on earth did she mean? Did she think she had killed Almira? or what in the world—

The tuning fork twanged sharply, and Hannah Mary was instantly intent upon her part. The lamps with their tin reflectors were arranged to light the gallery only, and the meeting house below was dark. Here and there a little gleam struck the top of a rail, or the polished oak of a pew door, and one could easily fancy dusky shapes wandering about aisle and chancel, or grouped in shadowy corners. All the romance of Hannah Mary's life hung about the old meeting house. The gray slab in the little burying ground that commemorated the virtues of her great-grandmother added to its list of domestic graces the unusual tribute, "She was a marvelous sweet singer."

Old lady Baxter loved to tell the story of that Sunday morning when a British officer in the congregation stood spell-bound after the hymn was ended, his eyes fixed upon the lovely face of the singer and his senses enthralled by the beautiful voice, quite forgetting to sit down till Mistress Doddridge plucked him by the coat-tails. Always when Hannah Mary sang in the unlighted meeting house she fancied it filled again with the men and women of those days. In the great Doddridge pew she could see the flash of scarlet and the rapt face of the lover upturned to the gallery, where she, her own great-grandmother, poured out her soul for his ears alone. It was the one little touch of fantasy that kept her life from fading utterly into the commonplace. Tonight the imagination took possession of her as never before, and John Stetson, released from Almira's vigilant oversight, caught the full fervor of her lips and eyes as she turned from the lover of her dream an instant towards him.

But Miss Penelope's tender heart was still burdened with her message, and she pulled Hannah Mary by the sleeve as she sat fanning her flushed face. "I don't s'pose you know," she said, "about the way they get them egrets—half a dozen beautiful birds killed at nesting time for that one little bunch, and all the young birds left to starve"—

"Give us the key, Penelope," called Elmer Sharp, and Miss Penelope turned to the organ, but not before she had seen a smile break over Hannah Mary's face and perceived that she was inwardly convulsed with laughter. Her fingers trembled on the keys and two tears splashed down upon the bony hands from a fountain that was very near to overflow.

But after rehearsal Hannah Mary's arm crept quickly around the flat waist, and her fresh cheek almost touched Miss Penelope's as she whispered: "O Miss Penelope, don't think I laughed about the little birds—it's dreadful and I don't see how anybody can be so cruel—but grandmother made these regrets out of turkey feathers. We thought they looked real pretty, but I wouldn't wear 'em for anything to have folks s'pose they were real. I'll take 'em right out soon's I get home."

"You're a good girl, Hannah Mary," said Miss Penelope. She looked curiously at the girl, conscious of a sort of illumination about her face, and added, fervently, "I hope you'll be happy."

Half an hour later John Stetson was still saying good-by to Hannah Mary at the gate. Neither of them had noticed the old tannery, or the smell of the four-o'clocks as they passed the minister's garden, but now Hannah Mary looked across the road and saw the lamp burning in the front room at Mrs. Baker's.

"O John," she said, "I meant to tell you, Almiry said if you wanted to know why she didn't come to choir meeting you could ask her. Mebby you better go over; she's sittin' up."

"I ain't frettin' 'bout Almiry's comin' and goin'," said John. "I got the only girl I care about right here now, but I'm bleeged to Almiry for stayin' home to give me a chance."

"There goes grandmother, thumping for me to come in," said Hannah Mary, with a start. "I mustn't stay another minute. Why John, you've got my regrets on your shoulder. I guess I didn't sew 'em very good."

A fresh cannonade and Hannah sped up the walk and let herself softly in at the door. She took off her hat and sat down to view it judicially, with a new sense of competence and mastery. Without knowing it she had entered upon that sovereignty with which love alone endows a woman.

"Hannah Mary, what you doin' out there," demanded her grandmother.

"Just fixin' my hat a little before I put it away," quavered Hannah Mary.

"You takin' out them regrets?"

"They came out, grandmother. I guess they wa'n't sewed good," but in an instant love rose up to shame the cowardly evasion. She came into the bedroom shielding the flaring candle with her hand. A great tenderness swelled within her heart as she looked at this wreck of life and hope and ambition, and she said, gently. "I've fixed it without 'em, grandmother, and I like it better. They were just as pretty as real ones, but after Miss Penelope told me about the birds in Florida, and how cruel it all was, I should be ashamed to have anybody think I'd be so wicked"—

The old lady glared at her, without a word.

"And John Stetson says he's read in the *Advocate* how they kill off singing birds by millions just to trim women's hats, and he thinks if women knew"—

"I don't see what difference it makes to us what John Stetson thinks," said the old lady, belligerently.

"It makes a great deal of difference to me, grandmother," said Hannah Mary, bravely.

"Shoh," said Mrs. Baxter, with a pleased twinkle of her black eyes, "you don't tell me John Stetson has made out to speak up. Well, of all things. Won't Lucindy Baker be mad! My, my! to think of her upsettin' her own dish, bein' so sot to have her own way. My my! mebby it'll learn her a lesson. You set some salt-risin', Hannah Mary, and put the beans a-soak 'fore you go to bed."

Hannah Mary tinkled about the pantry, and old lady Baxter heard the faint click of the spoon on the yellow bowl, the soft

gush of the water from the spout of the kettle, gentle, housewifely noises, but running through them all a slender thread of song, sometimes altogether lost, and then coming out clear and sweet like a little brook slipping along a meadow, and the dear old Pharisee turned contentedly on her pillow, her last thoughts serenely exultant over the downfall of her neighbor's hopes, and sank to sleep, at peace for once with herself and all the world.

## Convalescence

BY MARGARET E. SANGSTER

The difference between convalescence and extreme illness is often so very slight that only a physician or a nurse can tell whether the tide has really turned, or whether it is still ebbing out toward eternity. If it has turned, and life is flowing back ever so slowly, then there may be for a while no improvement sufficiently marked to be recognized by the unprofessional eye. In convalescence one sometimes measures progress by weeks, when by days there is apparently none to mark. Looking back over seven days or fourteen days there is noted an increase of strength, ability to bear more light, or to endure noise without distress, to take more nourishment, to see friends with great caution where formerly no one from the outside could be received even for a moment; on the whole, in the combat between vitality and morbid tendencies the life forces are conquering their way.

In the early stages of convalescence after a long illness the patient requires as tender and as judicious care as during the most perilous part of the preceding siege. Precisely here a danger enters—the danger of relaxed vigilance, of oversanguine behavior on the part of relatives—and a little indiscretion, a mistaken move, may bring on that dreaded condition of affairs, a relapse. This is always to be feared and avoided, if possible, for the victim has not now the reserves of strength which were his when he was taken ill originally. In convalescence the rule is always to make haste slowly. One cannot exaggerate the importance of this.

By and by there arrives a period when the returning health inclines the invalid to exertion. Finding himself unequal to much, and as weak perhaps as a baby, there rushes over him a wave of depression, and he despairs of ever attaining to the old independence of movement, the old swiftness of thought, the old exhilaration in work and joy in being alive. Sometimes this despair expresses itself in impatience, in curtness, in brusque replies and a lack of courtesy. The attendants and friends must meet this peculiar condition with philosophy and without anger or remonstrance. Flood the patient's room with brightness if you can, let him have flowers and cheery words, and now and then a child's foot on the floor and a child's look in his face, for children carry the world's sunshine in their young eyes and on their lips.

By no means suffer him to be wearied with visitors or attentions. The "too muchness" of everything presses heavily on one who is creeping back from prostration to vigor. Believe that the invalid is improving, and show your belief in your own manner. The care-taker of a convalescent must see to it that she

does not herself break down. One of the imperative obligations laid on those who nurse the sick is themselves to keep well. By taking needed rest, by walks in the fresh air, by eating nourishing food keep your own health intact, and you will have without effort that affluence of cheer which will react favorably on the beloved invalid.

I often rejoice that in our day it is possible to secure the presence in our homes of a trained nurse, the beneficent fairy who knows what to do and how to do it with the least expenditure of her own and her patient's strength. Before her day in most communities there were women famed through the neighborhood for a natural knack with sick people. The nurse must have deft hands and silent feet, quick sensibilities held in check by a tranquil manner; she must have learned obedience, so that she will carry out the doctor's orders absolutely, but she must know how to act for herself in an emergency. In the slow tedium of convalescence in the old days the untrained nurse was as great a boon as now the trained and diplomaed sister is; she tided the patient into calm waters, and her ministries were as highly prized when health was coming back, reluctant and coquettish in its approaches, as when the sick one lay at death's door.

The happy fortune of some households is to know little practically about illness. Some of us scarcely know the alphabet of pain in our own persons or of sympathy for and with those who are suffering. The lessons learned in that school are worth our study, and when God sets our task there, either in individual experience or in vicarious endurance of another's anguish, let us endeavor to lose no meaning which is in the allotment.

## Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

### 42. CHARADE

The English language answers well to rhyme,  
But often dazes reason;  
Thus "ONE" relates to place, degree or time,  
Occasion, course or season;  
And "TWO" displays a wondrous difference,  
Whether you TWO like sailors,  
Or take the word in English lawyer's sense,  
Or carpet man's or tailor's.

There is another puzzling point that gives  
Mistakes no small excuse;  
So many words are nouns or adjectives,  
According to their use;  
Thus when our Sampson under naval laws  
His foemen would COMPLETE,  
He could not find the Spanish fleet, because  
He found the Spanish fleet!

M. C. S.

### 43. ANAGRAMS

1. Traveling through Persia some years ago, we were induced by a friend accompanying us to visit one of the performances of a wise man of the East, and after careful observation we came away under the impression that it was MERE DEALING.

2. A philosophical individual, who had from some cause found himself in the position of a tramp, but who had seen better days, was passing through a well-settled and prosperous district of our Eastern country, when, noting one after another of the comfortable homesteads, he was seized with a desire to TRAP SOME HOME. With new-found resolve he

made application to a farmer to work for his board for a time, and by faithful and industrious service he succeeded in laying the foundation of a prosperous life, and, capturing the farmer's daughter, won with her a farm and the nucleus of future well-used wealth.

R. G.

### 44. RIDDLE

My name declares my date to be  
The memory of the Christian year;  
I'm motherless, as all agree,  
And yet a mother, it is clear;  
A father, too, without dispute,  
And when my son comes he's a fruit.  
But, not to puzzle you too much,  
'Twas I gave Holland to the Dutch.

ANON.

### 45. PLANTS AND FLOWERS

1. A Saccharine Banner. 2. Accident Repaired. 3. Evening Shadow. 4. Live Forever. 5. Grave. 6. Stamp of the Wise King. 7. Hasty Pudding and a Place to Eat it. 8. Organ of the Body at Rest. 9. Universal Cure. 10. Bird's Weapon. 11. Insect's Pitfall. 12. Animal's Caudal Appendage. 13. A Bird's Crest. 14. Healing Potion.

SUSAN F. PAINE.

### 46. BIBLICAL TRANSPOSITION

The FIRST was one of many  
Which helped to save a life  
Whose record, all-enduring,  
With glorious deeds is rife.

The leader of a people  
With bondage sore distressed,  
Onward to NEXT he led them,  
Then on toward promised rest.

Yet waged full many a conflict  
Ere he that rest could gain;  
And but for LAST assistance  
He once had fought in vain.

NILLOR.

### 47. LINKADE

(The "linkade" is a neat form of charade in which the parts overlap, as in "Fasten," ONE being "Fast" and "Ten" being TWO.)

He played some tricks  
He'd learned with sticks,  
ONE TWO a bell, like other ringers;  
He never knows  
THREE in his toes,  
ONE cramp in any of his fingers.

Uncoothly hunched,  
A pear he crunched,  
With air of melancholy mildness,  
As if to say,  
In TOTAL'S way—  
"Alas, it lacks the FOUR of wildness."

"This is, some think,  
The 'missing link.'  
The showman spoke; the ape was hissing;  
And in the crowd  
One said aloud,  
"I only wish that he WERE missing."

M. C. S.

### ANSWERS

40. 1. Marigold: Keats. 2. Anemone: Bryant. 3. Water Lily: Hemans. 4. Buttercup: Lowell. 5. Horsechestnut: Lowell. 6. Harebell: Scott. 7. Clover: H. H. 8. Cowslip: Shakespeare. 9. Rhodora: Emerson. 10. Violet: Robert Browning. 11. Lilac: Willis. 12. Sweet pea: Keats.

41. Gar-rat.  
C. A. Porter, Windsor Locks, Ct., supplied answers to 35, 36; B. Melbourne, Fla., 36; M. F. P., New Britain, Ct., 35, 36, 37; C. S. A., Malden, Mass., 35, 36; Abbie A. Tidd, Westboro, Mass., 35, 36; P. L. Watts, Portland, Me., 36; L. B. C., Westville, Ct., 35, 37; Drew, Concord, N.H., 36, 39. Nobody conquered 38. As was predicted there was considerable variety in the answers to 36, one reader suggesting that the conditions would be met at the eighteenth of the twenty-one feet, and another on the completion of the second circuit.

This week several odd features appear in Tangles. Some lingual curiosities are very cleverly dealt with in the charade. One word's paradoxes are deftly brought out in the riddle, and the solver's familiarity with Scriptural history will be put to the test by the transposition. The last named will be found the most difficult of all.

## Closet and Altar

*Seek the Lord, till he come and rain righteousness upon you.*

There is no true prayer without the proviso, nevertheless, not what I will, but what thou wilt. In other words, there is no true prayer without reliance upon the greater wisdom and greater love of him to whom we pray. Thus it is that God's answer may not be the answer as we looked for it. We form our expectations. They take shape from our poor little limited surroundings, but the prayer in its spirit may be wider than we imagine. To answer it according to our expectations might be not to answer it truly. To answer it according to our real meaning—that is, according to our spiritual desire—must be the true answer to prayer.—W. Boyd Carpenter.

Our safety is not chiefly in strength of will, but in cleaving to a holier companionship which shall arouse the better elements of the soul.—Ephraim Peabody.

Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what thou dost love,  
And do what thou wouldst do.

Breathe on me, Breath of God,  
Until my heart is pure,  
Until with thee I will one will  
To do or to endure.

Breathe on me, Breath of God,  
So shall I never die,  
But live with thee the perfect life  
Of thine eternity.

—Edwin Hatch.

Christ says of the Father: "He is with me because I do the things that please him." In this we have the law of divine association. A determination to live a life correspondent with the will of God insures divine companionship. Protection, preservation, perpetuation of noblest impulses and principles—these are guaranteed to the obedient and submissive.—Rev. A. Z. Conrad.

With smile of trust and folded hands,  
The passive soul in waiting stands,  
To feel, as flowers the sun and dew,  
The one true Life its own renew.

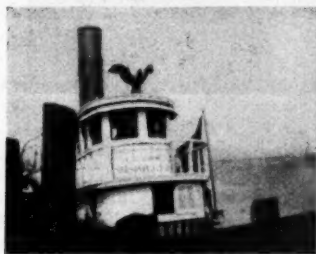
—Whittier.

My Father, in whom I live, live thou in me more and more revealingly, that as life passes I may be ever growing rich toward God. Help me to know thee as Jesus knew thee when he was in the flesh; to find thee in all the familiar experiences of life, in the glad hours and in the time of grief, in the soul's struggle and in its peace. Make my conscience the deep in which thy holy law is seen, and let the thought of thine indwelling presence restrain my feet from every evil way. Give me the mind that quickly discerns what God requires, the heart to love what my mind discerns, and the will to do it. Save me from unworthy and unloving thoughts of God. Open my eyes to see thee in other souls, and teach me to love them with the passion of Christ. Inspire me to work and to wait patiently for the coming kingdom, never doubting, walking with the Master on the high places of the earth, sharing his ministry, knowing his reward, that where he is I may be, and that in the freedom and fellowship of his truth I may abide forever. Amen.



## The Conversation Corner

**W**HY should we not have war pictures as well as the daily papers? These are reliable, for I took them myself! Lest the war should close before I had any glimpse of it, except seeing an occasional regiment march past the Congregational House, I took a run on the Government steamer *Resolute*, the other day, down to Fort Warren. This, most of you probably know, is in Boston Harbor, fronting the



THE "RESOLUTE"

main entrance for ships, and of course a very important protection to the city in time of war. Soon after we had left the wharf I was accosted, to my surprise and pleasure, by an officer in the regular army who is stationed at the Fort, and whose children are Cornerers! (One of them used to write us from Fort Riley in Kansas before her father had been transferred to Fort Warren.) He took me up into the pilot house, where the old Captain had his hands on the wheel and his keen eyes on the buoys and beacons and steamers of every sort and size that were outward or inward bound.

When we landed on the island the lieutenant very kindly showed me about the fortifications. As my pass expressly stated "that no examination of the works will be made," I did not examine the great guns mounted on the parapets and significantly pointed out to sea, but I noticed them in passing and inwardly wondered whether those huge projectiles (of course I did not lift them, but I should think they would weigh five or six hundred pounds each) would not interfere seriously with any Spanish ships which should propose to sail in between Boston Light and Point Allerton! I do not think it would work any harm to the interests of the country, even if any Cornerers should cable it to their friend, Alfonso XIII., to tell you that I looked into the great kitchen and saw the loaves of "soft tack" in the ovens and kettles of savory stew preparing for the soldiers' dinner. Everything looked clean, wholesome and cheerful—perhaps more so than will be the case when the "1st Mass. Volunteers" or the "1st Mass. Heavy" reach Tampa or Santiago!

There was a real look of actual war in all the surroundings. A schooner was landing on the wharf, as you see, a lot of formidable looking torpedoes, weighing 400 pounds apiece, with anchors for them weighing twice as much. A set of signal lights had just been tried for the first time (so that the commanding officer could communicate at night with ships), as also a big searchlight, which when thrown out on the ship channel revealed as plainly as in sunlight everything within its scope. Everywhere vigilant watch is kept, as by

the sentinel in the picture, who stood at "port arms" when the lieutenant passed. I wanted to ask him what town he came from and if he did not want something to read, but of course that would not be allowed. But on the run back to the city I had a nice chat, not only with an old Marblehead sailor, but with several boys who were on a twenty-four hours' furlough to their homes—mostly in Roxbury. They will have much to endure and possibly to suffer, but they will learn much, and if they are of the right stuff it will help to make men of them. Soldiers all learn by constant habit to be courteous, to be active and to be obedient to orders—three very good things for everybody to learn and practice.

I must not forget to tell you about the master of the *Resolute*, Captain Loring. He is not indeed our "old Captain" of the Corner dispatch boat, but he is, like him, a born and bred South Shore sailor, and I think is a kinsman of our "Captain Delano." He did not tell me how old he was, but he said that he had been on the water fifty-five years and the captain of a boat fifty-three years. At any rate he is a native of Marshfield and connected with the Loring's of Duxbury, where our Captain hailed from, and I find by Justin Winsor's history of Duxbury that he was (probably) descended from Deacon George



"PORT ARMS"

Loring—the very same name—who married a sister of the famous old voyager, Capt. Amasa Delano. If I had had opportunity I would have liked to ask him for some reminiscences of his long life at sea, and especially about our mysterious old Captain Myles (his cousin?) whose whereabouts at this time of war I would like to know.

I think we do know, for here is a letter from D. F., who went down last Saturday to spend Memorial Day at his summer cabin on the South Shore.

NORTH RIVER, SCITUATE, MASS.

My Dear Mr. Martin: . . . On arriving at my house last Saturday evening I noticed a boat down the river, which I think might have been our old friend, the Captain. Although growing dark rapidly I sighted him through the glass and came to the conclusion that he was planting mines and torpedoes to prevent the Spanish fleet from coming up North River and bombarding our camp. A little later we heard firing towards the mouth of the river and it is possible he may have been chased by one of the enemy's boats, and being familiar with the treacherous currents and sandbars of the North River gave them the slip and under the cover of the darkness succeeded in planting his mines and torpedoes. Eric and I scanned the river in the morning but could see no trace of the "Alphabet." But with our strong shore batteries and the river protection the Captain affords us we feel perfectly secure. Will telegraph at once if I learn anything more. Eric sends regards. Cordially yours, D. F.

Is not that interesting? You notice he calls the Captain's boat by its old name, the "Alphabet," instead of the "26." The old members will recall that it was down the river not far from there where the Captain was wrecked in the great Thanksgiving gale of five years ago, and that Kingsley B. and I discovered what we supposed to be the same old boat in Duxbury a year or two later, registered under the name of "26." I must tell you that "Eric" is a native of Sweden, who is now one of D. F.'s compositors in the printing office. Like all Norsemen, he is fond of the salt water; he went to sea when a young boy and afterwards enlisted in the Swedish navy. I wonder if his whole name is not *Leif Ericson*! I hope D. F. showed him the stern board of the "Alphabet," which he tells me still remains nailed on his cabin as voucher for the truth of the romantic story.

I must mention one other recent experience, quite different from going to Fort Warren. It was attending the Gladstone memorial meeting in the ancient King's Chapel, held in honor of the great English statesman, at the same hour of his burial in Westminster Abbey. Mayor Quincy presided, Bishop Lawrence read prayers, and short addresses were made by Mr. Capen, Dr. Reuben Thomas, Edward Everett Hale and Dr. Gordon. I wish some of you boys could have been there to have got into your minds one thing these men all insisted upon. It was that the whole English-speaking world praised, honored and loved Mr. Gladstone, not so much because he was learned and brilliant and eloquent, but because "he was not afraid to speak that which was right and have England do that which was right." Mr. Capen mentioned the fact that two men were born in the same year—1800—Abraham Lincoln and William E. Gladstone, and said that both had won a place in history because they "both represented the conscience of the English race." That



LANDING TORPEDOES

made Gladstone the "Grand Old Man" of England.

[Here, Mr. Martin, is the letter I left out last week.—D. F.]

WASHINGTON, D. C.

Dear Mr. Martin: . . . Is the elusiveness of the Spanish fleet amusing or vexing? It surely is very trying to the nerves. I suppose you hear all the Dewey jokes down to the simple one—"Why don't the Spaniards sit on the grass any more? Because it is Dewey." A more elaborate one is that of Lee, the Chinaman, who went into a store to buy a hat and tried on one. The salesman said, "Fitz-hugh, Lee," and the Chinaman replied, "It Dewey." I think I'd better stop right here, don't you?

FAITH B.

*Mr. Martin*



## The Evolution of a Christian College

The Jubilee of Iowa College—Stages of Its History

BY REV. JAMES L. HILL, D. D.

In a corner in the dark at Andover an idea is being mysteriously evolved. The rules of the seminary forbid a light in the library. A young theologian named Lane, being librarian, opens the door and other members of the Graduating Class file in. They are men of like spirit who drink at the same fountain. They are met to confer and pray. While a voice is audible in prayer certain classmates slip in unobserved and take seats. This is the Iowa Band. Its holy fellowship, destined to be immortal, is cementing. Its purpose—each man to found in Iowa a permanent church and together to found a college. The conception is vital. A manifestation of it appeared earlier in New Haven. The idea is latent. A token of it is disclosed at a conference in Iowa at Brighton. "The best thing they ever thought of," was Cotton Mather's exclamation respecting the project of the Puritans to found a college in the wilderness at Cambridge. History affirms the same verdict touching this later blossom of the spirit of the Pilgrims.

At a second stage we find ourselves in a queer little church at Davenport, Io. The general association is in session. Rising from his seat, advancing to the moderator's table, putting his hands into his shallow pockets, the father of the writer lays down a silver dollar. "Now appoint, Mr. Moderator, a committee to take care of it." Thus is the first institution of collegiate grade established beyond the great river in the north-western territory.

A third stage of advancement is disclosed on the afternoon of a rainy day in Davenport in 1848. Here are a few books, two students and one professor. The product is hand made. Such a college is not a reformatory. The spy system is inappropriate. Students at first had a keen appreciation of opportunities, almost an oppressive sense of religious obligation and for the faculty a feeling of reverence and admiration. "Had I my life to begin over again," said President Woolsey, "I would throw in my lot with one of the smaller institutions. I

could have more influence in training mind and shaping character." As Davenport grows streets are forced up through the grounds, rendering them unfit for college uses. The property is sold to the Episcopalians for a college, which is now only a memory.

A fourth stage is unfolded in clean, healthy, beautiful Grinnell. On one vast ocean of billowy plain, gorgeous in spring with flowery bloom, clothed with nature's most prodigal bounty, Hon. J. B. Grinnell, an epoch-maker, in the right way and with the right spirit laid the foundations of a town, in which today the title to real estate is vacated when diverted to the immoral purposes of the saloon. Inoculated with anti-slavery sentiments, having high ideas of personal devotion to the public welfare, taking the issues of the Civil War seriously to heart, all the male students of the college left in a body for the army, so that when the classes afterward lined up for recitation

the young men and women together under the same instructors. Girls will begin in a ladies' department and end in the college."

Evolving the new is oftentimes accompanied by the destruction of the old. So was it when, in 1882, Iowa had come to lead all colleges west of Ohio in the number of students engaged in advance studies. Electric balls were seen traversing the air. A funnel-shaped cloud advanced out of a furious sky and plowed smooth furrows across the campus, blotting out in three minutes the work of thirty years. Seven inches of rain fell in half an hour, most of it within five minutes.

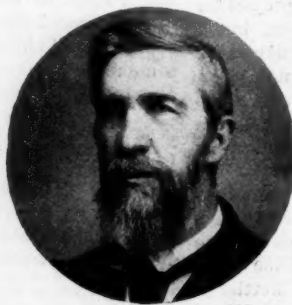
Men said at vespers, "All is well."  
In one wild night the college fell;  
Fell shrines of prayer and marts of grain  
Before the fiery hurricane.  
On three high buildings sunset shone  
Where ghastly sunrise looked on none.  
Men clasped each other's hands and said,  
"The college of the West is dead!"

The unbroken tablet bearing the names of her martyr sons who followed the flag and died beneath its starry folds, the chapel bell, a useless piano and a few damaged books constitute now all the college's visible property. She did not, however, lose the hold of the anchor of hope, and her greatest prosperity dates from her darkest, brightest year. A glory cloud seemed to hang over the college. "If J. B. Grinnell does not call send him a check for \$1,000," said

John V. Farwell of Chicago. The founder of the town, on visiting William E. Dodge, discovered a check beneath his plate at table. The Goodnow Library, Alumni Hall, Blair Hall and Chicago Hall, Phoenix-like, rise from the ashes. The "last of the scholastic palaces," the Mary Grinnell Mears building for girls, marks the transition in the style of living from the commons to the cottage system. The number of students tripled who were seeking a broad and liberal education in that art essentially modern, and in the science, history, philosophy and biography of music. An art studio, with its plaster casts, still life studies, beautiful drawings, wood carvings and talented instructor, now



PROF. LEONARD F. PARKER, D. D.



PROF. SAMUEL JAY BUCK

only those whom the Government would not take by reason of their tender years or physical unfitness were left with a solitary professor.

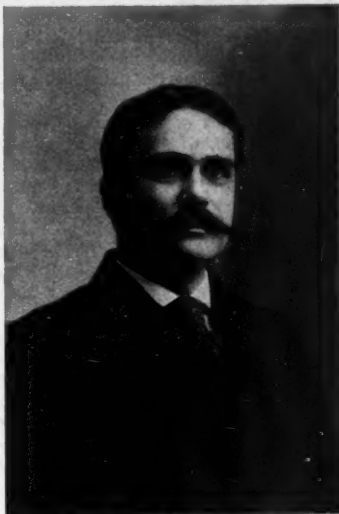
Later this college, founded by New England college men—a majority from Yale—non-believers in the association of the sexes in study, took on its coeducational type by the benevolent repeated effort of teachers to give earnest, studious young women some incidental instruction. In the transitional period a man forgot himself and began to argue with unwilling minds about the adoption of coeducation. But J. B. Grinnell and the others pulled him down, whispering: "Don't say a word. You embarrass us. Necessity will bring



ministers to the under-graduates and draws to the college special students. The Goodnow Scientific Association, the first college organization of its kind in the State, begins to receive new members on the presentation of papers showing the results of some original scientific investigation. The glory of Iowa College is and always has been her open debating societies, one of which, the Chrestomathean, is the oldest organization of its kind beyond the Father of Waters. They form a part of her educational system. They are a living force in preparing her young men for the legislature, the bar, the pulpit and the hustings. Secret societies of a social character have not yet displaced these schools for the platform, for the parliamentary encounter, for the daily and religious press.

As the years rise and fall we are brought to a change of administration. The first president, Dr. George F. Magoun, a metaphysician, an energetic writer, possessed of the highest intellectual powers, retires. "Who shall succeed him?" Dr. Ward of the *Independent* is asked. "Let me think of it till morning." "Rev. George A. Gates of Upper Montclair," he replied. Dartmouth College crowns him with her semi-lunars. The University of Nebraska added her LL. D. The boys liked him. Other institutions sought him. The ranks are swelled until in this semicentennial year the college graduates fifty. She has 300 students in her regular classes and over half a thousand students enrolled, with a bright galaxy of forty professors, instructors and special officers, whose ranking member in point of seniority, having served the college for thirty-four years, is Prof. Samuel Jay Buck, acting president

able, who in his church membership of 965, the largest in the State, has sixteen ordained men and seventeen members of the faculty. All the members of the faculty have with him their church home, and in a morning congregation of a thousand, so many fine singers being trained in the conservatory of music at the col-



REV. EDMUND M. VITNUM

lege, the most apathetic visitor cannot fail to feel the student body lift.

At its golden anniversary the college is not without its grounds of rejoicing that show in its rank and file such graduates as Dr. Albert Shaw, editor of the *Review of Reviews*, who makes the Commencement address; Dr. J. Irving Manatt, once United States consul at Athens, chancellor of the University of Nebraska and now professor of the Greek language and

Chicago, himself once a student at Iowa College, who is helping no fewer than seventeen students through a course of study and who at Commencement will give the Sunday evening address; Miss Mary E. Snell of San Francisco, who built up a seminary called after her name and who was the first woman to graduate A. B. west of the Mississippi. Following these in order at various intervals, abiding with some if not equal brilliancy, are hundreds of thankful graduates scattered in Germany, Turkey, China, Japan, Paraguay and in thirty-six States of the American Union. Scholars, jurists, senators, men of influence and renown, have been invited by the college to come together, June 17-23, to give dignity to the festival that celebrates her half-century of heroic, romantic, constantly enlarging, fruitful life. Dr. J. C. Holbrook is expected, who helped raise her endowments, who when first settled in Iowa had not a solitary settled minister between him and either the north pole or the Pacific Ocean. Drs. Adams and Salter, the only two surviving members of the Iowa Band in Iowa, venerable, honored men, who have seen the half-century rise and wane, will be in attendance. At the foundations of this college lie sacrifice and toil, heroism and aspiration, of which every graduate must be proud. "There she is. She needs no encomium from me. She speaks for herself." About her open table at this feast of days in this jubilee year her loyal children will gather, pledging new devotion to her in token of deep attachment and in tender recollection of unreturnable youth.

The *London Chronicle* asks these questions: "Is it conceivable that a great nation whose expansion within a century has been the

wonder of the world can maintain a hermit-like seclusion when its products are conveyed to every part of the globe and its interests are involved in every sea? Was it not inevitable that some day the United States would burst the bands very rightly assigned in the infant days of the republic by Washington, and is it not clear that the time has come? Must not the United States be prepared to take its share of the growing complexities of a world which the forces of science are bringing together, and is it not, on the whole, in the interests of general humanity that this should be? Will the world be the worse or the better for the fact that the United States have a firm base in the Pacific and a direct interest in the problems arising out



MARY GRINNELL MEARS COTTAGE

in the interregnum for three prosperous years. His enthusiasm in building up his astronomical observatory was infectious, and when the college was straitened he took to the field and raised \$20,000 in six months without leaving the State. Loaded with honor and gratitude, the great Iowa educator, Prof. Leonard F. Parker, D. D., asks leave to withdraw at Commencement from his chair of history. As first lady principal, Mrs. Parker, a woman of rare strength and dignity of character, wielded a stimulating and pervasive influence. The principal for women today, Miss Carrie Rand, exemplifies in herself what young ladies should aim to become. She gave to the college the Rand gymnasium, beautifully furnished and completely equipped. Her endowment founds the chair of applied Christianity which Dr. G. D. Herron fills.

Among the educative and inspirational forces, to which the alumni always give deserved prominence, is the pulpit of the Congregational church, occupied by such men as Dr. Samuel D. Cochran, himself called later to be a college president, and Rev. Edmund M. Vittum, well-poised and

history at Brown University; Prof. Jesse Macy, an expert teacher and writer upon the science of government; Prof. Henry Carter Adams, lecturer at Johns Hopkins and Michigan University, a statistician of national recognition; Miss Hester A. Hillis, who carried the influence of her *alma mater* into foreign lands, a sister of Dr. Hillis, Professor Swing's brilliant successor at the Central Music Hall in

of the medley of non-Christian races there?" The same journal, which has surpassed all of its London rivals in the fullness and variety of its Gladstoniana, commenting on the death of Gladstone, says: "His words had behind them the momentum which never comes to any soul but the soul that believes. We are fallen on feeble days. What voice wakes England from the strange lethargy of discontent in which we lie?"



RAND GYMNASIUM

## THE SUNDAY SCHOOL

LESSON FOR JUNE 26

REVIEW

BY REV. A. E. DUNNING, D. D.

## The Shadow of the Cross

Falls on the entire path along which we have walked with Jesus during the last quarter's lessons. To show that shadow with growing distinctness till it becomes the actual crucifixion, and then stands luminous in the light of the resurrection and ascension of Christ, is the object of this review.

1. The first of the twelve lessons reveals the mission of Christ as world-wide. He was a Jew. He came to preach salvation to Jews. "I was not sent," he said, "but unto the lost sheep of the house of Israel." But Gentile need broke down the barrier which separated them from Jews. His own larger conception of his ministry he declared just before his crucifixion when, on learning that some Greeks were seeking him, he said, "I, if I be lifted up . . . will draw all men unto myself." The Gentile woman prayed, "Lord, help me," and Jesus helped her because her faith was great. He gave himself to die on the cross that he might help every one who appeals to him. "There can be neither Jew nor Greek, . . . ye all are one man in Christ Jesus."

2. Jesus told his disciples how he helped men. He must suffer even to a shameful death that he might redeem the world. Every one must suffer in the spirit of Jesus in order that he may help others. "If any man would come after me, let him deny himself . . . and follow me." This, he said, is the daily business of the Christian [Luke 9: 23].

3. But the cross of Christ is his life in shadow, the shadow cast from the world by sin. From the heavenly side the cross is glorious, and it is permitted to his disciples at times to look on him from that side. Once it was a passing vision, which only his three closest friends saw—their Master radiant while he talked with the greatest heroes of his nation concerning the most sublime event in history, "his decease which he was about to accomplish at Jerusalem." Now in the light of all the Christian centuries even the ordinary disciple may strengthen himself for his daily cross-bearing by looking at Christ transfigured. "We behold . . . Jesus, because of the suffering of death crowned with glory and honor."

4. But that lesson could not be understood by us without the revelation of the meaning of divine forgiveness such as Jesus taught in the parable of the two debtors. Measureless as it is, "until seventy times seven," it excludes those who do not forgive their fellow-men. The chief cross-bearing in our Lord's experience was not poverty nor homelessness nor bereavement. It was wrong endured from those whom he loved. His prayer on the cross was, "Father, forgive them; for they know not what they do." This is the prayer of the Christian who must endure injustice for Christ's sake, who, as we must, "learned obedience by the things which he suffered."

5. To the disciples on the mount Jesus revealed himself as King of kings; to the multitude at Jerusalem, the Sunday before his crucifixion, he presented himself in fulfillment of prophecy as King of the Jews. He rode into the city at the head of a great procession as the Prince of Peace. He entered the temple as a divine presence to purify it of all sordid and unworthy things, and, in the presence of angry priests and scribe, he welcomed the approving love of the children. This is he of whom, in his infancy, Herod asked, "Where is he that is born King of the Jews?" and above whose head on the cross hung the inscription, there by Roman authority, "This is Jesus, the King of the Jews."

6. Two days after Jesus publicly announced himself as King of the Jews they publicly rejected him by denouncing him in the temple, from which he went forth never to return.

He showed to them their wickedness by parables, one of which was our lesson. It was the parable of the marriage feast. By it Jesus told the Jews that though they rejected the gospel, it would be accepted by multitudes belonging to nations whom they despised. Among these we are counted.

7. Yet to none is salvation promised except to those who faithfully serve the Lord in anticipation of his coming. Are we ready today to welcome him to his kingdom? Only to those who are ready will he come with rewards. To those who live in careless neglect of his commands he will come with judgment. To all his coming will be unexpected.

8. His judgment of men will be with the authority of God, will include all mankind, will be passed on each individual soul and each will be judged according to the spirit in which he has treated his fellowmen. This judgment of Christ on each will be final and forever. For the righteous, life; for the wicked, punishment—this is the verdict of the King of kings, and on this last scene he drops the curtain with the one word, eternal.

9. His message to the world finished, Jesus gathered his closest friends in an upper room, taught them more fully of his love and the meaning of his death on the cross and how they were to show it to others. He commanded them to observe his supper as a feast in his honor. It was to be evermore a memorial: "This do . . . in remembrance of me." It was to be a testimony: "Ye proclaim the Lord's death." It was to be a prophecy: "till he come."

10. The greatest tragedy of history hastens in the final hours. The question of Pilate echoes the words of Herod more than thirty years before: "Art thou the King of the Jews?" And Jesus answers: "Thou sayest." Jews accuse him, Pilate declares him innocent and both unite to kill him.

11. With the title he had accepted above his head, Jesus hangs on the cross, with a robber suffering on each side of him and in place of a robber released at the request of his own countrymen. The Jewish priests revile the suffering Messiah. The multitude echo their cries. The soldiers raffle for his clothes. Darkness veils his agonies till death ends them, and Roman captain and soldiers confess: "Truly this was the Son of God."

12. Then the crucified One breaks the sealed door of the tomb, comes forth no more to die, proclaims to his worshiping disciples, "All authority hath been given unto me in heaven and on earth"; and with the promise, "Lo, I am with you always," is received up into heaven.

"O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

## The Church Prayer Meeting

Topic, June 19-25. Opportunities of Resting Time. Mark 6: 30-56.

Vacation not for vacuity. Social opportunities. Communion with God through nature. Practicing the communion of saints.

[See prayer meeting editorial.]

I count it one great and beautiful result of the war thus far that it has brought the English people and the American more closely together; that the former sympathize with us, and we understand that sympathy and feel the value of it. And I do believe that, not perhaps in any armed alliance, but through co-operation in civilizing work, England and the United States are to be the great powers for bringing in the reign of the glory of the Son of God in the world.—Rev. Dr. R. S. Storrs.

It signifies nothing to say we will not change our religion, if our religion change not us.—John Mason.

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That's all they cost when you make them yourself. This includes the cost of Cleveland's baking powder, the best made.



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Trial quantity for the asking.

The Electro Silicon Co., 30 Cliff Street, New York.



## The Food for Human Beings.

Wheat, not corn nor oats, is the proper food for men, women and children. The latter grains are best for animals. Pillsbury's Vitos, the ideal food for breakfast, is wheat. Grocers sell it.

PILLSBURY WASHBURN FLOUR MILLS CO. LD.  
MINNEAPOLIS, MINN.





## LITERATURE

## BOOK REVIEWS

## THE CENTURY ATLAS

The Century Company has issued an atlas prepared under the supervision of Mr. B. E. Smith. It is natural that some should doubt the need of another such work. But many changes in the map of the world are being made, especially in the form of additions to our knowledge of the less familiar regions. Moreover there is a growing demand for exactness and comprehensiveness in educational information, so that no one will be likely to insist that such an atlas as this is superfluous, especially after examining it. It is the best example of its kind which we ever have seen. It is to accompany The Century Cyclopedia of Names as well as The Century Dictionary, and the three together form an equipment for distinctive educational or literary work, or even for the mere satisfaction of the ordinary desires of intelligent people, more complete than ever has been provided before.

A common defect in such volumes in the past has been the comparative poverty of maps exhibiting the parts of the world remote from the country of publication. Among us, for example, the tendency has been to supply careful and ample details in regard to our own country and to such other countries as have been considered of importance. But our maps of minor regions, and especially of the less thickly populated or less thoroughly explored countries, have illustrated rather the purpose to avoid inaccuracy as to what has been included rather than that of including all possible trustworthy information. Comprehensiveness not less than exactness is a conspicuous feature of this atlas. It tells more about the world than any of its predecessors, and it is interesting to observe how much more there is to be told.

For example, it embodies the latest results of Arctic exploration, which have somewhat modified the outlines of the northern region as hitherto drawn. It supplies the new boundary of Greece, the result of her failure in the recent war. Heligoland is shown to have become German. It even indicates the outlines of Greater New York as they have just taken shape. Full use has been made of the discoveries of modern scholarship as well as of exploration, and the work is up to date in all respects. All its maps are new and made specially for it, based upon the latest geographical surveys supplemented by various hydrographical charts. Contour lines indicate the heights of mountain ranges and the average elevation of plateaus. Railroads are lined in red, which the eye follows more easily than the customary black. In a word the volume illustrates a good judgment and a degree of skill which merit the highest praise.

The maps of important battlefields form an important feature. So do those portraying the main routes of discovery and exploration, and even the highways and caravan routes in the lesser civilized lands. Simplicity and consistency have been studied in the spelling of foreign names. And the wealth of material in the volume is so compressed that, although every word or line is clear to the eye, the book is no larger than a single volume of its sister dictionary. It is too bulky to be easily held in one's lap, but does not need large space upon the table. It also is bound similarly to the dictionary. We commend it cordially. No public or school library should be allowed to lack it and no private library is perfectly equipped without it. Time of course will cause changes in it to become inevitable, but it will be long before it grows so out of date as to be relegated to the second rank among works of its class. [\$12.50.]

## AN OUTLINE OF CHRISTIAN THEOLOGY

This treatise, by Prof. W. N. Clarke, came out first four years ago and is reissued, apparently without change. We have been impressed by the simplicity and clearness of its

outline and by the directness and force of its discussion. It is a summary and estimate rather than an argument, and is intended to promote reflection and study on the part of the reader rather than to dogmatize. Yet of course the author expresses positive convictions. Its chapters discuss respectively the sources and qualifications for the study of Christian theology, God, Man, Sin, Christ, the Holy Spirit and the Divine Life in the World, and Things to Come. Its style blends the philosophic element and the popular with unusual success.

Evidently it is the outgrowth of the author's experience as an instructor. He has learned to treat profound themes with definiteness, candor and lucidity. His self-restraint is notable. He does not attempt to settle what divine Providence has left in doubt. His discussions of the doctrines of annihilation, the incarnation and the atonement, for instance, are brief but excellent examples of wise and skillful treatment of these subjects. Many of his utterances are epigrammatic in their comprehensiveness and terseness. His theology evidently is that commonly known as evangelical and we notice no tendency toward striking or novel utterances. He sets forth in a serious and dignified manner the great truths of the gospel with the purpose of making them in the first place clear and in the second place conclusive, and he has accomplished his task successfully. The volume will be appreciated. [Charles Scribner's Sons. \$2.50.]

## RELIGIOUS

Rev. M. F. Sadler's Commentaries on *St. Matthew* and *St. Mark* [Macmillan Co. Each \$1.50] have been well known for a long time. That on *Matthew* seems to have reached its seventh edition, that on *Mark* its fifth. They are popular, yet embody the fruits of careful scholarship. The notes accompany the text, occupying the larger portion of each page. The two volumes are well adapted to aid the ordinary reader and student and to promote an intelligent and devout interest in Biblical study.

Rev. C. A. Vincent's little book, *Providence in America, or the Problems of Self Government* [Alvord-Peters Co.], embodies thirteen short chapters upon the evidence of the divine hand in the discovery of America, and in the physical features, settlement, development, critical periods and leaders of our country, with several additional chapters on our present and future relations and responsibilities. It is a thoughtful and practical volume, written in an easy and readable manner and focusing attention skillfully upon its central thought, the divine presence and oversight. It also summons the reader appealingly to recognize his own obligations as a Christian citizen and to perform them faithfully. It is a good book to have in the home and will be of value to young people.

*The Attractive Christ and Other Sermons* [American Baptist Pub. Soc. \$1.00], by Rev. Dr. R. S. MacArthur, contains twenty of his more recent sermons preached in the Calvary Baptist Church, New York city. They exhibit the qualities which have rendered their author so widely known. They are thoughtful, practical and spiritual and are uttered in a direct and sometimes eloquent fashion, which naturally attracts attention and inspires interest.

Rev. Dr. M. C. Peters has gathered a dozen of his sermons into a volume, *The Panacea for Poverty* [Bloomington Church Press. \$1.00]. They are among his recent discourses and deal with such subjects as are commonly selected for Sunday evening popular addresses; for example: The Drink Problem, Profanity, Fast Living, Manhood versus Money, The Happiness of the World, etc. They are wholesome and popular presentations of important truth, more noticeable for fervor and directness of appeal than for lofty eloquence, yet by no means lacking in solid sense and in impressiveness.

Rev. Dr. Blackford Condit in his little book,

*Short Studies of Familiar Bible Texts* [F. H. Revell Co. \$1.00], deals with three classes of Scripture passages—those misunderstood because they are mistranslated, those misused because they are misinterpreted, and those abused because misquoted. He has rendered excellent service. He deals with each passage succinctly, yet with sufficient plainness, and exhibits a fair and scholarly spirit. His History of the English Bible, which is a standard work, has qualified him for such a task as this, and he has performed it successfully.

Ten short, pithy and readable papers, by Rev. C. A. Berry, D. D., form an attractive little volume, *Mischiefous Goodness and Other Papers* [Thomas Whittaker. 50 cents]. They embody the observations and suggestions of a wise, sympathetic and devout man, who understands his fellowmen and their needs and knows how to put the truth before others in a graphic and effective fashion.

Prof. J. B. Stephens has explained the *Causes Leading to the Organization of the Cumberland Presbyterian Church* [Cumberland Pres. Pub. House. 50 cents] in a neat and compact little volume, the value of which to students of ecclesiastical history is considerable. It emphasizes the point that the vital issue which led to the organization of the Cumberland Presbyterian Church was much more a question of doctrine than that of ministerial education, which some have claimed to be the principal issue.

## STORIES

Missouri appears to have been neglected by the world of authors, yet Missouri scenery and people have as genuine an interest as those of any other region, and Mr. J. N. Baskett has done well to select them as the scene and actors in his story, *At You All's House* [Macmillan Co. \$1.50]. It is simple but effective. It is a narrative of boy and girl development into maturity, and the growth of youthful love into a lifelong affection is skillfully analyzed and entertainingly described. The author is closely familiar with country life in its various aspects, in relation to both work and sport, and his pages have the true flavor of the fields and the woods. The only noticeably weak point in the book is the frequently stilted language of the teacher. Dr. H. W. Mabie has furnished an appropriate preface.

*The Forest Lovers* [Macmillan Co. \$1.50], by Maurice Hewlett, is a romance of the England of some centuries ago, possibly a period as remote as the tenth or eleventh century. It is eminently romantic and dramatic, and deals with plottings and fightings and adventures of many sorts. Some of the gross evils of the period are revealed in the course of the story, but the tone of the book is wholesome and uplifting, and it is spirited both as a character study and a piece of description. How far it is faithful to the actual life and thought of its assumed time it is almost impossible for a modern reader to determine, but there is every appearance of fidelity, and the self-consistency of the local atmosphere and coloring is well maintained. Some passages in the book are exceptionally charming pieces of work.

One of the most charming of recent stories and one which should take a high place among those often known as musical novels is *The Duenna of a Genius* [Little, Brown & Co. \$1.50], by M. E. Francis. It describes the endeavors of two Hungarian sisters, one of whom is a musical genius, to make their way in London, their many hindrances and disappointments and their final success. Two love affairs are interwoven with the narrative and the book is a good example of fine work in the portrayal of character, and exhibits much picturesqueness and considerable originality. It is fresh, forceful and fascinating throughout.

*The General Manager's Story* [Macmillan Co. \$1.50], by H. E. Hamblen, describes the rise of the general manager of a great railroad from the bottom of the list of railway employes. It is a graphic narrative, written

in the colloquial and sometimes brusque speech prevalent among railway men. Always forcible and entertaining, the narrative is one of persistence, good sense and courage and should be an encouragement to young men. It is interesting in a high degree and is illustrated.

The Messrs. Harper & Bros. have published Thackeray's *Pendennis* [\$1.50] as the second volume of the new biographical edition of the author's complete works. It is illustrated and makes a handsome and substantial volume. —Two more of George Meredith's works also are issued in the new revised edition which the Scribners are bringing out. They are *Vittoria* and *Sandra Belloni* [Each \$1.50]. The latter originally was called *Emilia* in England. These two are very attractive examples of the publishers' work and will increase the distinguished author's reputation.

In *Thirty Strange Stories* [Harper & Bros. \$1.50], Mr. H. G. Wells has gathered a collection of sketches by himself in each of which the element of strangeness is supposed to be prominent. Certainly it is conspicuous in most of them. They are striking stories and well written, but in a number of them the effort to seem original has somewhat overshadowed the necessity of paying due regard to the probable. Some of them have a weird and grotesque touch and the book is more striking for a certain picturesqueness than for any other form of attractiveness.

#### EDUCATIONAL

In *The Meaning of Education* [Macmillan Co. \$1.00] are collected seven addresses or essays by Prof. N. M. Butler of Columbia University. They discuss such subjects as The Meaning of Education, What Knowledge Is of Most Worth? Is There a New Education? The Reform of Secondary Education in the United States, etc. The author is one of the most thoughtful and judicious among American educators, and the quality of leadership is conspicuous in these pages. They are rich in suggestiveness, yet the practical and permanent value of teaching and study is kept steadily in view. There is nothing critical in his purpose or his work. We are interested to notice his prediction that "no culture will ever be considered broad or deep unless it rests upon an understanding and appreciation of the civilizations of Greece and Rome." His discussion of the place of Greek and Latin in education and their vital and lasting value to most students is worthy of careful attention. It is a fair criticism which he makes that the effort to make philologists out of average schoolboys has been too common, and that "the greatest value of the classics lies in the ability of the student to read and understand the great poets, philosophers and historians who wrote for all time in the Greek and Latin tongues." It is certainly true, as he insists, that the boasted discipline of classical study may be secured quite as well from studies which relate more directly to practical life, but mental discipline is not the only, and should not be the chief, purpose of classical study. The successive papers in the volume are full of suggestions which educators themselves cannot afford to overlook, and which the whole world which is concerned especially with the subject of education ought to appreciate. In some respects the value of the book is likely to be only temporary, because there is progress in education as in everything else. But many of the principles here laid down are of more than temporary importance.

#### MISCELLANEOUS

The literature of bird life is growing rapidly. The most recent addition thereto, and one of the most praiseworthy, is Mr. W. E. D. Scott's volume, *Bird Studies* [G. P. Putnam's Sons. \$5.00]. It deals with the land birds of Eastern North America, that is to say, with that portion of the continent east of the Mississippi River, Lake Winnipeg and the western part of Hudson Bay, including Green-

land and such islands as naturally group themselves with the mainland. It describes the different kinds of birds with a successful blending of expert knowledge and a popular manner of expression. It is illustrated lavishly and admirably, although there is so much difference between the pictures of the living and the dead birds that one naturally regrets that all the illustrations are not of the former class. The volume is adapted to be a highly appreciated and frequently consulted addition to the family library in country or suburban homes. No recreation is more agreeable to many than the effort to identify and learn the habits of the birds which frequent the neighborhood of one's home.

*The Evolution of a College Student* [T. Y. Crowell & Co. 35 cents], by President Hyde of Bowdoin College, is a portrayal of student life written in the form of letters and embodying abundant good sense in a most enjoyable form, as well as practical religion without any sentimentalism. Originally prepared for the University Club at Buffalo and published later in *Scribner's Magazine*, it abundantly deserves permanent preservation in the attractive form of this little volume.

The third edition of Mr. D. C. McMillan's *Elective Franchise in the United States* [G. P. Putnam's Sons. \$1.00] continues to suggest a definite and practical reform of our electoral methods, which we have commented upon before and which seems to be adapted to correct many of the faults in the system generally prevalent at present and to be open to very little in the way of serious objection. We cannot take space again to discuss it at length, but among its distinctive features are the substitution of direct nomination of candidates for nomination by delegates to conventions, the application of the election laws to primary elections, the participation of both political parties in the same primary election and the provision for a final election to be held between two candidates, each representing a different party. We are confident that the candid student of political science will be glad to read and reflect upon the author's positions and will commend alike his practicalness in dealing with the problems studied and his admirable spirit.

Mr. J. W. Alexander is a loyal graduate of Princeton and his tasteful volume, *Princeton Old and New* [Charles Scribner's Sons. \$1.25], describes the college and its life in a spirited and very enjoyable fashion. It is not a history nor is it a story, but rather a collection of reminiscences and other facts so combined as to leave in the reader's mind what evidently is a faithful as well as a vivid impression of the Princeton of the present and the recent past. College men everywhere will appreciate it and Princeton graduates and students especially will delight in it. It is illustrated unusually well.

#### NOTES

—Mr. John Kendrick Bangs succeeds Mr. Laurence Hutton as editor of the department of Literary Notes in *Harper's Monthly*.

—Dr. A. Conan Doyle, the novelist, has turned poet also. A book of verse by him, called *Songs of Action*, is about to be issued.

—The Sir Walter Scott Memorial Association desires to give to the Boston Public Library a replica of the bust of Scott recently placed in Westminster Abbey.

—Mr. George W. Cable is having a most enthusiastic reception in England. He is giving readings from his works and also occasionally making speeches on public occasions.

—Admirers of Gladstone may like to know that a bibliography of his writings came out in the numbers of *Notes and Queries* of Dec. 10 and 24 in 1892 and Jan. 7 and 21 in 1893.

—*The Critic* thinks that the five best known graduates of West Point since the Civil War are Generals F. V. Greene and Charles King, Col. R. H. Savage, Prof. A. S.

Hardy and Mr. J. B. Walker, editor and publisher of *The Cosmopolitan*, each of whom is an author or journalist.

—Hon. Oscar S. Straus, formerly United States minister to Turkey and now reappointed to the same position, is not only president of the American Jewish Historical Association but also a successful author. His best known works are his *The Origin of the Republican Form of Government in the United States* and his *Life of Roger Williams*.

—An important change in the publishing trade in this city is the sale by Messrs. Roberts Bros. of all their business to Messrs. Little, Brown & Co., excepting their editions of Balzac and Molière. Messrs. Estes & Lauriat also have divided into two new firms, Messrs. Dana Estes & Co., and the Charles E. Lauriat Co. Each of the two firms thus affected has had a high reputation, and Messrs. Roberts Bros. has existed for fifty years.

#### BOOKS OF THE WEEK

- L. C. Page & Co. Boston.*  
 SONS OF ADVERSITY. By L. C. Cornford. pp. 315. \$1.25.  
 BOBIE McDUFF. By Clinton Ross. pp. 255. \$1.00.  
*Lamson, Wolfe & Co. Boston.*  
 THE GRAY HOUSE OF THE QUARRIES. By Mary H. Norris. pp. 498. \$1.50.  
*Leach, Shewell & Co. Boston.*  
 THE ESSENTIALS OF GEOMETRY. By Webster Wells, S. B. pp. 232. 75 cents.  
*D. C. Heath & Co. Boston.*  
 INTRODUCTION TO ENGLISH FICTION. By W. E. Simonds. pp. 91. 30 cents.  
*Macmillan Co. New York.*  
 THE YOUNG QUEEN OF HEARTS. By Emma Marshall. pp. 284. \$1.25.  
 COMMENTARY ON ST. MATTHEW. By Rev. M. F. Sadler. pp. 484. \$1.50.  
 COMMENTARY ON ST. MARK. By Rev. M. F. Sadler. pp. 449. \$1.50.  
 PHILOLOGY OF THE GOSPELS. By Friedrich Blass, Dr. Phil., D. Th., Hon. LL. D. pp. 247. \$1.75.  
*American Book Co. New York.*  
 LATIN PROSE COMPOSITION. By C. C. Dodge and H. A. Tuttle, Jr. pp. 145. 75 cents.  
 DANA'S REVISED TEXT-BOOK OF GEOLOGY. Edited by W. N. Rice, Ph. D., LL. D. pp. 482. \$1.40.  
 THE RATIONAL SPELLING BOOK. By Dr. J. M. Rice. In two parts. pp. 80, 128. 15 and 20 cents.  
*E. P. Dutton & Co. New York.*  
 A HANDFUL OF SILVER. By L. T. Meade. pp. 316. \$1.50.  
 NAVY BLUE. By Willis Boyd Allen. pp. 341. \$1.50.  
*Eaton & Mains. New York.*  
 EASY LESSONS IN VOCAL CULTURE AND VOCAL EXPRESSION. By S. S. Hamill. pp. 198. 60 cents.  
 CHRISTIAN SCIENCE AND ITS PROBLEMS. By J. H. Bates, Ph. M. pp. 141. 50 cents.  
*Doubleday & McClure Co. New York.*  
 WAR. pp. 193. 25 cents.  
*Alvord-Peters Co. Sandusky, O.*  
 PROVIDENCE IN AMERICA. By Clarence A. Vincent. pp. 247. 50 cents.

#### PAPER COVERS

- Ginn & Co. Boston.*  
 POSE DRAWING WITH BRUSH AND INK. By Irene Weir. 50 cents.  
*Samuel Usher. Boston.*  
 GOSPEL AND THE COLLEGE. By Rev. C. C. Tracy, D. D. pp. 15.  
*Trustees of the Public Library. Boston.*  
 BULLETIN FOR JUNE.  
*Lauter & Lauterjung. New York.*  
 PASSION FLOWERS. By Wilbur F. Fauley. pp. 69.  
*E. O. Jenkins's Son. New York.*  
 THE INAUGURATION OF THE REV. CHARLES CUTHBERT HALL, D. D. pp. 36.  
*Mercury Pub. Co. New Bedford.*  
 FORTY-SIXTH ANNUAL REPORT OF THE TRUSTEES OF THE FREE PUBLIC LIBRARY. pp. 20.  
*George E. Cole & Brother. Philadelphia.*  
 OUR NEW FLAWE AMONG THE NATIONS. By Rev. Stephen W. Dana, D. D. pp. 16.  
*Thomas Whittaker. New York.*  
 COMFORTABLE THOUGHTS FOR THOSE BE-REAVED. pp. 53. 25 cents.  
*G. P. Putnam's Sons. New York.*  
 JOHN QUINCY ADAMS. By Elbert Hubbard. pp. 222. 10 cents.  
*J. F. Judge. Scranton.*  
 MONKS AND THEIR DECLINE. By Rev. George Zuercher. pp. 88. 25 cents.  
*H. O. Shepard Co. Chicago.*  
 STEEL-PLATE PORTRAIT OF W. E. GLADSTONE.

#### MAGAZINES

- May. LIVING WORDS.  
 JUNE. CHAPBOOK.—BIBLIA.—TEMPLE.—ART AMATEUR.—CHAUTAUQUAN.—BOOK NEWS.—AMERICAN KITCHEN.—EXPOSITOR.—PIGMEY.—MISSIONARY.—APPLETON'S POPULAR SCIENCE.—AMERICAN MONTHLY REVIEW OF REVIEWS.—BOOK REVIEW.—NEW WORLD.—PHRENOLOGICAL JOURNAL.—DIAL.—INTERNATIONAL.

The world does not require so much to be informed as to be reminded.—Hannah More.



## The C. H. M. S. Anniversary

Cleveland, O., June 7-9

The seventy-second annual meeting of our Home Missionary Society opened its sessions with a sermon on *The City*, by Rev. T. B. McCleod, D. D., of New York. The audience filled Plymouth Church. The attendance has been surprisingly good during all the sessions. Dr. McCleod's text was Luke 19: 41. "And when he was come near, he beheld the city and wept over it." The urgent need of the city, its imminent dangers, its strong appeal to Christian patriotism and its superlative claims upon Christian compassion were the phases of the problem chiefly discussed. Emphasis was laid on the facts that the problem of fifty years ago, when Dr. Post of St. Louis made his appeal in Brooklyn to the Eastern churches to come to the aid of the West in the effort to save the country from barbarism, has been solved, that the danger point now is in our municipalities, that changed conditions demand new methods and a concentration of men and means in the attempt to withstand conditions which make for barbarism in the congested centers.

### WORK AND FINANCES

After the sermon an address of welcome was given by Dr. Fraser in behalf of the 230 churches of the State and another in behalf of the score and more churches of Cleveland by Rev. L. L. Taylor, pastor of Plymouth Church. To these addresses Gen. O. O. Howard, the president of the society, made a felicitous response. From the annual financial report it appears that the missionaries of the society during its existence have organized 6,501 churches, about 1,600 of them Presbyterian, and that of the nearly 5,500 Congregational churches in the country more than five-sixths have been planted or aided by its funds. During the past year 2,758 churches have received aid, 187 Sunday schools have been organized, while in all the schools under the care of the society's missionaries there are 159,116 pupils, of whom 7,747 have been converted.

The debt has been reduced \$24,621. The total income of the society, apart from contributions made to the auxiliaries, has been \$375,381. The auxiliaries have raised and expended on their own fields in city and State missions \$216,845. The work has been crippled for lack of means. The number of missionaries has been 172 less than last year, the additions to the churches 2,253.

### THE OFFICERS' MEETING

Tuesday afternoon secretaries, State superintendents and other officers met for a discussion of important phases of their work. One of the subjects considered was the best way to oppose the growing tendency of the secularization of the Sabbath manifest among the ministry and laity. Another was the best way to diminish the number of inadequately trained ministers in our denomination. The women also held their annual meeting and, after transacting the necessary business, discussed questions pertinent to their work.

### WEDNESDAY'S PROGRAM

Following the devotional meeting, Wednesday morning, came the president's annual address, in which he dwelt chiefly with much force and pertinent illustration upon the new opportunities and new demands for missionary service which the results of the war with Spain are sure to present. Great interest was taken, for local as well as for national reasons, in a historical address on the Western Reserve, by Dr. W. E. Barton. His familiarity with his topic and his studies in the general history of the country combined with his broad and sympathetic outlook over the entire field of our Christian civilization to render his paper one of much value. The largest audience of the day had gathered by 10.30 A. M. to listen to

the sixteenth annual report of the woman's department. Mrs. Caswell occupied only a few minutes, during which she said that the women had added something more than \$100,000—\$44,000 in money, the rest in supplies—during the year to the treasuries of home missions. Mrs. Heald spoke about five minutes for Arizona, Mrs. Birlew, Mrs. Collins and Miss Frost for New Mexico, and Mrs. Cheney for the work in Indiana. Mrs. Lydia Tichenor Bailey, formerly so prominent in the work of the New West, gave a helpful address on the needs of Washington under the title of *A New Vision*, the need of the hour, and was followed by Mrs. Alice Freeman Palmer, who in her attractive style told how best woman can serve her country. One of her thoughts was that as Americans we are almost fatally deficient in the sense of imagination. We do not realize as we ought what will result from discharging the duties which are now pressing upon us. Her references to the sacrifices required in the present war, to the heartaches of the mothers whose sons are going out to the front and what they are doing for the country in thus giving up those most dear to them were touching. Of the auxiliary societies it was the turn this year of Illinois to be represented. Dr. J. M. Sturtevant, Rev. George H. Wilson and Secretary Tompkins made addresses. The latter gave many illustrations showing how admirably adapted Congregationalism is to act as a solvent of the denominations, and to be the only church in a place where only one church is possible.

The work and claims of the Building Society were set forth lucidly by Secretary Taintor, and those of the Education Society by Dr. W. E. Barton. The latter dealt with the problem of ministerial education and made it evident that if our churches in the future are to have an able and educated ministry this society must be generously sustained. A striking illustration of what has been done for our Slavic population was then presented by Dr. H. A. Schauffler, who in 1882 began his work alone among the two and a half millions of Poles, Bohemians, Magyars in the United States, but who has now 62 assistants. Several of these converted men and women spoke briefly describing the change which the gospel has wrought in their lives and how anxious their people are to have it presented to them. The evening session was one of rare interest. First came a paper upon *One Hundred Years of Home Missions*, prepared and read by Dr. L. W. Bacon. This paper dealing in details concerning David Bacon and Rev. Joseph Badger, the apostle of the Western Reserve, received rapt attention. An address calmly read by a grandson of Brigham Young on the new Mormonism, which he affirmed to be simply the old strengthened and sustained by the political power of the State, revealed conditions which ought to cause general alarm. These statements received additional confirmation in an address on the same topic by Rev. C. W. Luck, missionary in Utah. The last address of the evening, as sparkling as ever, was by the inimitable and unreportable Puddefoot.

### THE BUSINESS MEETING

Business occupied the morning session of Thursday. Save two or three changes rendered necessary by death and removals the old officers were re-elected. After considerable debate the amendment to the constitution proposed last year, dividing the executive committee into three classes of five, each one of these classes to be elected by ballot each year, and after serving two terms to be non-eligible for a year, was laid on the table and the following amendment substituted for it, to be voted on next year: "The executive committee shall be arranged in five divisions of three

each. One division shall be elected by the society each year at the annual meeting to serve five years, and the members thereof shall be ineligible for election for one year after the close of their term of service." Notice was also given of such necessary changes in Article V. of the constitution as may be required to render this proposed amendment operative. Dr. W. A. Robinson, reporting on the annual report, said that local and auxiliary societies are more and more covering the field formerly occupied by the national society, and that care must be taken to preserve a feeling of loyalty and to provide generously for the support of the national society.

A. A. Speer, Esq., of the executive committee outlined a plan for readjusting the relations between the auxiliaries and the national society in such a way as to prevent the throwing of so large a proportion of the financial burdens on the parent society. The suggestion was made that the so-called "compact" be changed by mutual agreement for a system of percentages of the sum raised by each State which shall determine the amount to be appropriated for that State, and that the officers of the national society be given the privilege of making appeals at any time and in any State for contributions to its treasury.

### THE WORK REVIEWED

Reports from the field on Thursday afternoon were of thrilling interest. Dr. George M. Boynton traced the history of the work of the Sunday school missionaries on the Pacific coast and pointed out with admirable clearness the part they have had in connection with home missionaries in laying the foundations of Christian churches on that coast. No one who listened to the paper can cherish a doubt as to the usefulness of this branch of our benevolent work. Rev. Samuel H. Willey, D. D., presented one of the most interesting papers of the entire meeting. The subject was *California in Forty-nine*. It was full of detail, yet broad in its sweep and philosophical in its conclusions. From the modesty of its author one would not have suspected that he was one of the men who had done most to introduce our churches into that State, that he had selected and secured the site for the University of California, had served nine years as its president and had been active in developing the present school system of the State. It was not, therefore, unnatural that at the evening session resolutions were adopted by a rising vote recognizing the services which Dr. Willey has rendered and expressing the appreciation which the society cherishes of their value.

Time permits only the briefest reference to the addresses of Superintendent Eversz of the German department, who crowded so much into his few minutes that no one who heard him can fail to feel that work among our German brethren must not be neglected; of Rev. Luther Rees, who presented the claims of Texas and Louisiana and made us ashamed that more had not been done to occupy that vast region; of Rev. J. L. Malle, who spoke hopefully of North Dakota and painted its needs in vivid colors; of Rev. C. F. Clapp of Oregon, who, in addition to earnest appeals for his field, brought urgent invitations from his brethren for a large attendance at the National Council to be held in Portland.

Cleveland people were out in force at the closing session Thursday evening. The first address was by Mrs. Lydia Tichenor Bailey on *Our Opportunity in Alaska*. Her descriptions of the needs and openings in this region were vivid and the appeals she made in view of them reasonable and convincing. Most were surprised at her statement that nearly every Congregational church in Washington has at least one representative from its mem-

bership, many of them half a dozen, in the gold-producing regions.

#### THE PROBLEM OF THE CITY

Drs. Josiah Strong, Washington Gladden and R. R. Meredith discussed with pertinence, eloquence, brevity and thoroughness *The Twentieth Century City and Home Missions*. Dr. Strong said that the era of the frontier is passing away. The era of the city is opening. Our free institutions are based on the two fundamental principles of local self-government and federation. The latter principle was made permanent by the late Civil War, but the former is endangered by the power and the aims of the "boss" in our cities. God seems to have given us a trial period of twenty years in which to discover some way in which to solve the municipal problem. This problem can be solved only with the aid of the gospel and upon the principles of the gospel. Hence the demand for a new era of home missions in the city.

Dr. Gladden, although alive to the dangers and difficulties connected with the government of our cities, spoke hopefully with reference to their future, and pointed out some of the signs of improvement in their government. He insisted that the solution of the problem is in the hands of the people who live in the cities, that government by the legislature of the State or by special commission can never be satisfactory or final, but that the people alone, intelligently alive to the needs of the municipality and its capacity to provide for the comfort and safety of life, must assume the responsibility of its control. Dr. Meredith spoke with great earnestness and vigor, and with the optimism which his faith that what ought to be will be, as Dr. Gladden had asserted, requires him to exhibit.

#### RECEPTIONS

The days were crowded still fuller by two receptions, one at Adelbert College by the invitation of President Thwing, who furnished the visitors with a bountiful repast which he modestly termed a tea. The other was at the Bethlehem Bible and Missionary Training School, under the care of Dr. H. A. Schauffler. The school was indorsed nine years ago by the National Council, which met in Worcester, and its success in training young women of various nationalities for missionary service among all classes of our population, native and foreign, has abundantly justified the approval there given. Addresses were made, after tea had been served in the parlors of the home, by Drs. Barton, Boynton of Detroit, Strong and Superintendent Schauffler, as well as by Mrs. Alice Freeman Palmer, Mrs. Louise A. Kellogg, Mrs. Ellen R. Camp and Mrs. H. S. Caswell. Hereafter the school will be recognized by the Education Society as a Congregational missionary institution, though without assuming responsibility for its support. That will be provided by the local board. But the arrangement will virtually put the school into the hands of the Women's Home Missionary Organizations, which will find little difficulty in obtaining funds for it. The school ought to live and to receive a generous support as the only one of its kind in our denomination.

FRANKLIN.

### Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JUNE 10

Miss Anna Adams, the leader of the hour, read from Ex. 18 of Moses' acceptance of the counsel of Jethro, his father-in-law, and spoke of what we owe to our religious teachers.

The calendar calling attention to Japan, it was especially interesting to hear from several missionaries from that country. Mrs. De Forest of Sendai referred to Miss Talcott, whose name was on the calendar, the first missionary whom the Woman's Board sent to Japan, and whose work has been pre-eminent in its heart to heart, hand to hand aspect.

Mrs. Pettie of Okayama said it would have

been highly improper, according to Japanese etiquette, for her to speak before Mrs. De Forest, since the latter is several years her senior in missionary work. She then expressed her personal obligation to Miss Talcott for untold help in the days of inexperience, and described Miss Talcott's work in the hospital at Hiroshima during the recent war between China and Japan. She also reported a farewell to Mr. Pettie, just returned from a church which he organized fifteen years ago and which he has followed with peculiar interest, noting its signal growth. Urging prayer for Japan, she added, "especially for the Bible women, first and last and best of all." She then gave some words appreciative of the work of Mrs. Leadingham of Honolulu as she saw it.

Miss Telford, formerly of Japan, and Mrs. Mary Clement Leavitt, who has visited more mission stations than any other traveler, paid their tribute to Miss Talcott. Miss Hyde of Adabazar, Turkey, now spending a few months at home, spoke from personal experience of the new conception of the power of the Holy Spirit as gained in missionary work, urging that younger Christians be helped to understand this more fully.

As the Friday meetings are now to be suspended for the summer, this was the last of the series in the old Congregational House. Many of these gatherings, held at first in the rooms of the Woman's Board and later, when these quarters were outgrown, in Pilgrim Hall, were recalled. Many missionaries who have been present have returned to their fields with memories of these precious hours. The blessing received has been scattered far and wide, and, while these pleasant surroundings will not again be recognized, it will be easy to transfer the spirit of the meeting.

### Andover Anniversary

This historic hill was illuminated last week by a flood of June sunshine after many days of rain. The landscape wore an expression of conscious surprise and joy on its waving fields, smooth lawns and blooming gardens. As the visitor passed the "Fem. Sem." a photographer was taking a picture of buildings and grounds, while groups of girls standing on the steps and sitting under the trees added beauty to the scene.

The stars and stripes float proudly from the library tower on the grounds of the theological seminary, the highest point for miles around. The seminary showed its patriotism by raising this flag on June 1, Professor Harris making an address and Professor Churchill reading a hymn written by Harriet Beecher Stowe for a similar exhibition of patriotism at the seminary June 4, 1861. On the first occasion, in the midst of the "great uprising," it is remembered that Professor Park offered the prayer, Professor Phelps made the presentation and Professor Stowe an address. Captain Clark—now Dr. Edward L. Clark of the Central Church, Boston—commanded the "Havelock Greys" of the seminary, and Professor Churchill, then an "Academy boy," was a Second Lieutenant of the "Phillips Guards." Andover town is loyal still, the Public Library, the Town Hall, the public school buildings and many private houses keeping the flag constantly aloft.

We found that Professor Taylor had preached the baccalaureate sermon on Sunday on Acts 8: 4, describing the work of the Congregational minister in view of present opportunities and needs. The examinations of the three classes were reported by those who attended them as without special incident, but showing thorough work on the part of both professors and students.

The alumni association on Wednesday afternoon was not as largely attended as it should have been, considering the number of ministers in New England who are supposed to be loyally interested in the institution which trained them for their calling. But the somewhat less than 100 who were there en-

joyed an unusually animated discussion. The first hour was spent in reminiscences of the alumni who have died during the last year. Their classmates spoke brief and affectionate tributes to several of the thirty-six ministers whose friendship they once enjoyed here whose life work is ended.

The discussion of the afternoon was on *The Educational Equipment Needed by the Congregational Ministry*, on which topic four persons had been invited to speak. Rev. S. I. Briant produced statistical proof that the ministry is not decadent, and that the supply is not greater than the demand. He thought that the profession is so essentially different from other professions that comparisons between it and them are not pertinent. Rev. H. R. McCartney urged that the ministry must be adapted to the times, that the intellectual character of hearers has changed, that profound and dignified scholarship finds little favor in the ordinary social life of today, that man has other and nobler needs than the intellectual to which the gospel must minister, and that the decay of the ministry may mean the vitalization of the gospel. Rev. A. E. Dunning insisted that men who would be spiritual leaders must also be intellectual leaders within their own sphere; that the ministry is being overcrowded by men of inadequate training, and that it suffers in comparison with the standards of other learned professions. Prof. W. H. Ryder, in an admirably balanced address, maintained that the aim of the theological seminary, as distinct from the university, is to train men for certain definite service in the church; that such training includes many things, such as intellectual and moral courage and enthusiasm for humanity, which cannot be stated in the curriculum; and that the idea that an untrained minister will do for a community of farmers is a dangerous heresy. To be worthy leaders of the churches ministers must command the respect of thoughtful men.

Bartlett Hall was filled in the evening with members of the faculty, students and guests, Professor and Mrs. Smith receiving.

On Thursday morning graduating exercises were held in the chapel. The following was the program of addresses: Apollos, Leslie Campbell Greeley, Danvers; *The Idea of God in Hosea*, Robert Wayland Dunbar, Portland, Me.; *Creeds and Church Membership*, Walter Huntington Rollins, Newtonville; *A Lesson from Wordsworth*, Pemberton Hale Cressey, Salem; *The Service of the Puritans*, Benjamin Eastwood Ray, Florence; *The Identification of Truth and the Preacher*, Gavin Hamilton Wright, Fitchburg.

For the first time in its history, at this ninetyeth anniversary, the degree of Bachelor of Divinity was conferred. The recipients were seven of the nine members of the graduating class and five members of the class of '97; also Rev. S. V. Cole, principal of Wheaton Seminary, and Prof. J. H. Ropes of Harvard Divinity School.

Many of the pupils of Professor Park called on him and were delighted to find him, now in his ninetyeth year, in good health, with as discriminating judgment and as keen an interest in present affairs as of yore and, if possible, more entertaining than in the days when he was the foremost exponent of the New England theology.

At the annual alumni dinner Hon. R. R. Bishop presided in the absence of Dr. Fiske, and spoke for the trustees. Addresses were made by Professors Harris and Smith, Dr. J. L. Barton of the American Board, Dr. H. A. Stimson for the board of visitors, Rev. W. J. Batt of the class of '53, Dr. De Witt S. Clark of '63, Rev. J. L. Fowle of Casarea, Turkey, of '78, and Rev. John W. Buokham of '88. Dr. George Leon Walker sent to the class of 1858, of which he was for a time a member, a touching message—2 Cor. 4: 16. Rev. Harry P. Dewey of Concord, N. H., who was called out as the kinsman of the hero of Manila, made a short but ringing speech.

A. E. D.



## In and Around Chicago

### Return of President Eaton

Dr. and Mrs. Eaton reached Beloit June 1, after an absence of four months as part of the American Board delegation to the missions in China. They were met at the station by students, professors and citizens and given a royal welcome. After a profitable trip President Eaton takes up the college duties with new enthusiasm, and it is believed will be able to add considerably to the sums pledged toward the endowment. It is thought that the classes next year will be larger than ever.

### Ministers' Meeting

New officers for the remainder of the year have been chosen, Rev. E. A. Adams being elected president. Resolutions of regret for the departure of Dr. Willard Scott from the city and of hearty commendation to the church in Worcester, Mass., were unanimously passed. Dr. Scott was asked to read his paper on Quo Vadis next week. The essay of the morning, by Dr. S. J. Humphrey, on the subject, After the War, What? took the ground that Spain must surrender her colonial possessions, and that with our enlarged national policy there will come enlarged opportunities and obligations for Christian missions. The heroic deed of Lieutenant Hobson and his associates was referred to with great enthusiasm.

### Armour Institute

The growth and success of this institution have been almost phenomenal. Prepared for about 300 students, it has at present more than 1,100, with the number steadily increasing. The standards are high, but the unexpectedly large number of pupils, in spite of increased receipts from fees, has rendered it impossible to meet the expenses on the present income. Mr. Armour has previously put not less than \$1,500,000 into the plant and endowment, but he now adds another half-million to the interest bearing funds, so that the institution with its tuition may have at least \$100,000 yearly income. Dr. Gunsaulus will thus be able to retain his present staff of instructors and obtain others as needed. It is gratifying that Dr. Gunsaulus is regaining his health. Although he is far from well, the fact would hardly be suspected were one to see him at his work.

### An Object Lesson for the Country

It will be remembered that Dr. Pearsons offered three institutions on the Pacific coast a certain sum of money provided another sum be secured within a certain time. Pomona College obtained its money in the shortest time on record, and with the money which Dr. Pearsons is now ready to pay into its treasury will be out of debt and ready to advance with rapid strides. Pacific University two or three weeks since was within \$10,000 of the required amount. This will probably be obtained on the western coast and prior to Commencement, so that the members of the National Council will have the privilege of visiting this college and finding it not only free from debt but with a respectable endowment and a fine body of professors and pupils. Whitman has nearly completed its endowment and this year will be able to say to Dr. Pearsons: "The conditions are met. We are ready for the amount promised us." That amount will be gladly and promptly paid and no one will be happier over the success of the effort to obtain these endowments than he. Indeed Dr. Pearsons can hardly conceal his joy at the prospect of being permitted to meet these pledges. He feels that with three such colleges on their feet in California, Oregon and Washington provision has been made for Christian education in these States, and that it will be the fault of the States themselves if funds are not provided as fast as future needs shall develop. Were it possible for Beloit and Mt. Holyoke to get the small sums, comparatively, remaining in order to meet his conditions so that five institutions at the Commencement period might

be free, Dr. Pearsons's happiness would be greatly increased. He will dedicate Emerson Hall for young ladies at Beloit the coming Commencement and is exceedingly anxious that the \$150,000, to which he has promised to add \$50,000, should be in hand at that time.

FRANKLIN.

## In and Around New York

### New Pastor for First, Morrisania

Rev. Adam Reoch of the Fifth Church, Washington, D. C., who recently accepted a call to the First Church of Morrisania, familiarly known as the Forest Avenue, enters upon his work immediately. This is an old church as Congregationalism goes in New York, for it was founded in 1837. Dr. Washington Gladden was once its pastor. The character of the neighborhood changed, and in 1892 the building was moved from Washington Avenue to the northeast corner of Forest Avenue and 166th Street, a section of the extreme northeastern part of New York rapidly filling up with flats and some detached houses. The change involved the people in heavy financial burdens. Unfortunate circumstances connected with the disposal of their old property delayed the sale of it for four years. In some other ways the church has been hampered.

But the future is believed to be bright. There is a constant influx of desirable church-going people. The Sunday school has about 300 members. A good parsonage is part of the property. The Sunday school is found to be a missionary agency. Roman Catholics and even Jews permit their children to attend. When festivals occur the parents sometimes come, and a few of them are "caught on the wing," as the late Dr. Taylor used to say about the "dropper in" upon his services. Mr. Reoch is a graduate of the University of New York and of Union Seminary. He has done good work in a Pennsylvania country district and in Washington. The pulpit of the First Church became vacant by the advice of the dismissing council held on April 30. The church and corporation appointed a joint committee to select a pastor, which committee reported to the meetings of the two bodies on May 31. The old First is to be congratulated on such prompt action.

### Dr. Josiah Strong's New Plans

Dr. Josiah Strong, author of the Twentieth Century City and for twelve years secretary of the Evangelical Alliance for the United States, has resigned. The alliance has for its objects the strengthening of Christian unity and the promotion of religious liberty and co-operation in Christian work. Much has been done under Dr. Strong along these lines. But the objects have not seemed sufficiently practical. There was not enough to do to keep busy such a thinker and worker as Dr. Strong, or perhaps it were better to say that what might be done in furtherance of these objects could not be done fast enough to keep Dr. Strong's high ambition occupied. From time to time other work has been put in. For a year or more there has been a growing feeling on the part of the alliance, not against the work done by Dr. Strong in itself, but that it did not fit the original purpose of the alliance.

Knowing this feeling, and sharing it, Dr. Strong tendered his resignation not long since, and August was fixed upon as the date of his departure. A new secretary for the alliance will be chosen and the work maintained. It is understood that the plans of Mr. William E. Dodge will be carried out to a greater extent than formerly. Mr. Dodge takes a strong personal interest in the alliance. Dr. Strong will go on with his sociological work if he is able to secure sufficient encouragement and support, and a new organization will be formed. Dr. Strong's effort just now is the distribution of educational pamphlets to the people who, as it is claimed, do not read any newspaper, and yet must be reached if the franchise is to

be purified, the license question solved and the other pressing matters, particularly in the cities, be acted upon in the right way by the people. Marked progress has been made in this work in Pennsylvania through the State organization there, and in it not a little assistance has been rendered by Christian Endeavorers. Some able men stand ready to see that this splendid work does not cease. Some of them are members of the alliance, who are in hearty sympathy with it, but who also feel that it can be better accomplished under other auspices, while the alliance is maintained on its original lines.

### Some New Light in a Dark Place

The announcement that a new Christian Scientist church, to cost \$175,000, is to be built this summer in that most expensive of all metropolitan neighborhoods, upper Central Park West, induced me to make a study of the causes, obtaining here at any rate, for the wonderful development of this non-descript sect. The result of the inquiries appears to shed some little light. See if you do not think so. It is found that the givers of almost every dollar of this large sum are men and women who believe that they have been cured, or at least benefited, by this system of healing. It is further found that a large proportion of these givers retain their membership where they have always belonged. The members of this new sect, or many of them, have already been counted in membership of the churches, and it is building places of worship with the gifts of wealthy persons who have been touched not in soul, but in body, or think they have been. Inquiry among givers of this money reveals the fact—it is apparently a fact—that this sect is building itself upon the same weakness in human nature that makes the proprietor of Screecham's all around pills able to afford yachts and palaces.

### Probable Union of Divided Jews

Jewish congregations of this city are taking steps in advance of any Jewish congregations elsewhere. The fifteen Reform congregations held a delegate meeting last week to effect an organization through which concerted action is expected along educational and parochial lines. Now this union of Reform is to be followed by a similar union of Orthodox Jews, and the prediction is freely made on both sides that the outcome will be the union, in New York at least, of Reform and Orthodox congregations, not perhaps in all religious essentials, but in educational efforts, in the planting of new synagogues and in the moral and sociological questions which confront New York as they do the Jews of no other city in the world. It is announced that three new synagogues are to be built in the lower part of the city and that all Reform, and it may be all Orthodox, congregations will have a part in their placing and subsequent development.

### Not Generous with Degrees this Year

Neither Columbia nor New York University granted many honorary degrees this year. Columbia conferred the degree of Doctor of Sacred Theology upon Right Rev. William Neilson McVickar, bishop coadjutor of the Episcopal Diocese of Rhode Island, upon presentation by Prof. Nicholas Murray Butler. New York was a trifle more generous and gave Doctor of Laws degree to Dean James Barr Ames of the Harvard University Law School, and that of Doctor of Divinity to Rev. William M. Grosvenor, rector of the Episcopal Church of the Incarnation, this city, to Rev. George S. Payson, pastor of the Mount Washington Presbyterian Church, Inwood, to Rev. Charles Ripley Gillett, librarian of Union Seminary, and Rev. Samuel B. Stevenson of Belfast, Ireland. Rev. Dr. Grosvenor was formerly rector of the church at Lenox, and in coming to this city succeeded the late Rev. Dr. Arthur Brooks.

Every act of selfishness is a process of subtraction, and leaves us less than we were before.—Rev. A. Z. Conrad.

## Our Readers' Forum

### HE TAKES EXCEPTION TO THE HIGHER CRITICISM

After a diligent study of Professor Curtiss's article, and careful comparison of the references, my conclusion is that the explanation needs explaining more than the matter supposed to be explained. In the first example the professor makes it perfectly clear that the author of Chronicles quoted freely from the Psalms, apparently parts of different Psalms, and plainly states that David presented this as a Psalm of thanksgiving. So far any Sunday school teacher could have told his pupils with equal certainty if he had looked up the marginal references in his Bible.

What the "fair-minded" person wants is the proof of the professor's position that the author of the Chronicles drew on his imagination for his facts. The traditionalist would not insist that this is necessarily a complete verbatim copy of the composition which David put into the hands of his singers, but was what the tradition and the literature of the time had handed down as such a composition.

What is the proof that the author of the Chronicles had no warrant for writing it as history that David prepared such a composition for the given occasion? Does the fact that the quotation appears to be from different Psalms prove that the composition never existed for substance as a single Psalm? What is the proof that this Psalm was not in existence at the time the chronicler says it was first used? To say that no fair-minded person can fail to see this is an *ipse dixit* argument, weighty, perhaps, coming from such a source, but proves nothing. So with reference to the second example—2 Kings 24: 18-20; 25: 1-30. The Sunday school teacher, having looked up the marginal references, could have pointed out to his class the fact that the author of this book drew freely on the writings of Jeremiah for his facts, and also for language when it suited his purpose.

Would not the teacher make a simple and truthful explanation of this to his class by telling them that the author of the book of the Kings lived and wrote shortly after Jeremiah and had the prophet's writings before him, and, according to the custom of the time, incorporated into his own composition the language of the other where it suited his purpose to do so, and that without laying himself open to the charge of plagiarism, as he would now? Is the matter any less truthful or valuable because one author expresses it in the language of another?

It seems to me that much of the confusion in this matter to the average reader is caused by the scholastic terminology that is used in treating of it. He reads about the higher and lower criticism and their numerous divisions, of dual authorship, of composite and patchwork composition, of compilers and revisers and redactors and polychrome Bibles, until he almost doubts whether himself or anybody else knows anything about the truth of the Bible or many parts of it. The whole matter would be robbed of much of its mystery if it could be fully presented in ordinary language, and the simplest explanations given where explanations are possible.

Interlachen, Fla.

W. D. BROWN.

### THE FOUNDER OF ARBOR DAY

In your recent notice of the death of Rev. B. G. Northrop, in common with several other papers, you speak of him as "the founder of Arbor Day." Mr. Northrop was an earnest advocate of Arbor Day, and did much to encourage its observance in all parts of the country. But the founder of the day was not a dweller among the wooded hills and valleys of the East, but a dweller on the treeless, wind-swept prairies of the West—Hon. Mr. Morton of Nebraska, our late secretary of agriculture. It was his happy suggestion to the board of agriculture of that State in 1872

that a particular day for tree planting should be appointed by the board, so that the people might encourage each other in the work of making their homes more pleasant by surrounding them with trees, and by the same means protecting themselves and their crops from destructive winds.

A day was appointed and as the result more than a million trees were planted, and Arbor Day was firmly established. The success of the movement of Mr. Morton in Nebraska led to the adoption of Arbor Day very soon in the neighboring prairie States, and year by year it was established in other States till now there are only one or two where it is not observed.

Mr. Morton has been prominent in public affairs and has been influential as a politician, but as the founder of Arbor Day, and through its connection with our schools in its observance, his name is known in almost every town, and he will be numbered in years to come as one of the nation's benefactors.

N. H. EGLESTON.

### DOES THE HAND OF PROVIDENCE POINT THIS WAY

An editorial in a recent issue of your paper asks whether we as a nation are ready to assume control of the Philippine Islands acquired from Spain. Not a few in our country unhesitatingly answer, yes. And among the reasons for such an answer are these:

A great door and effectual is thereby opened for the spread, unhindered by an unsympathetic government, of the gospel of Jesus Christ. The Spanish domination of the Caroline Islands has been a bar to Christianity almost insurmountable. The hand of the Lord, by terrible act of war, removes it, and at the same time opens the shut gates of the Philippines to American Christianity. Shall we hesitate to enter where God so manifestly calls?

New colonial possessions will be the salvation of the home land by giving a new incentive to statesmanship. The parties have shown themselves able to sink partisanship in voting \$50,000,000 for national defense and in public thanks to Admiral Dewey. They can also rise to true statesmanship in the government of these far-away islands, and, profiting by the mistakes of previous policies with regard to the Indian and the Negro, furnish them a government based upon an educated Christian citizenship. The responsibility is great, and will call forth a response of Christian statesmanship to meet it.

The new sense of responsibility will give new life to the home churches by showing them larger views of God's thought for the world, and will utilize the student volunteers as never before. It will disturb the self-satisfaction which has been creeping upon the American churches and cause them to be less self-centered. It will do for the nation what it will do for the churches. We in our isolation have left to England, almost alone, the Christianizing of the far-away peoples of the world. We are now given a chance to move out from our isolation and take the place God designed for us as a factor in the world's regeneration. Side by side with Britain we can stay the hand of oppression and violence, and with an assured peace give free room for the church and school to make civilized men of the half-savage islanders. It is a great responsibility, but taking it with wide-open eyes, with a Christian statesman at the head of the nation and the prayers of the people behind him we cannot fail.

It will amply repay all the efforts put forth, from a material as well as a spiritual standpoint. It will open fresh markets for the overproduction of our factories and thereby give bread to our working men. The work of the missionaries raised the Sandwich Islands from savagery to a nation whose trade with us annually pays a larger profit than the cost of

all the missionaries ever sent there. The development of the Philippines will result in the same way.

The Monroe Doctrine prevents? The world moves. The nations are nearer together than when that doctrine was promulgated, and a true interpretation of it is no bar to a colonial policy on our part. While not seeking territorial expansion, we should not refuse what God has thrown into our hands through the fortunes of war, and we may wisely enlarge a rule which was wisely adopted in the beginning, but which admits of new adjustments to meet new conditions. We abate no measure of our refusal to allow Europe to further colonize in America. We add to it the right to regulate affairs of such territory as Providence places in our hands wherever it may be located.

Newport, Vt.

C. F. RANNEY.

### THE ARMY HOME DEPARTMENT

Many of the boys in blue have gone from churches and Sunday schools where they were in the habit of studying the weekly Sunday school lessons. Probably many would like to keep up this habit. It will bring the home and the church a little nearer to them. Through The Army Home Department it is possible for them to keep in touch with their Sunday school, studying the same lesson week by week and making their report upon the same to their own home school. The lesson quarterlies, with a report card, will be furnished to them on application. Circulars will be furnished to send to soldiers, showing them how to keep up their relations with the home school, by addressing

W. A. DUNCAN,

1 Somerset Street, Boston, Mass.

### WHO APPROBATES PREACHERS

Will *The Congregationalist* state the present and the historical practice of the Congregational churches regarding licensure—what bodies have authority to license? F.

[Conferences of churches and associations of ministers may approve to preach, after examination, persons who apply for such approbation. Papers so granted are usually limited in time to from one to four years. In the Eastern and Middle States ministerial associations usually give these papers, in the West conferences of churches. The National Council has advised that local organizations of churches become responsible for the ministerial standing of ministers within their bounds. This is in accordance with the principle of Congregationalism, which leaves the churches of any locality to decide as to their own fellowship.—EDITORS.]

### WHO MAY VOTE IN OUR CHURCHES

Our church has the old form—one organization for the church, another for the parish. The church is a law unto itself, not being an incorporated body. By vote of the church any of its members of twenty-one years of age may vote in any of its meetings. There are some who would like to change this so that all may vote without regard to age. The practice varies in different churches. We should be glad to hear, by letter sent to *The Congregationalist*, an expression of opinion from any who have given this matter consideration, or who have had experience of the working of such a rule in any church. T. G. L.

### CHRISTIAN HISTORY

Can you give the name and author of a good book on Christian history, and the price? Something not too elaborate or too expensive. I have a work published by the London Tract Society forty years ago. My desire is for something more "up to date" from the first century. H. P. J.

[History of the Christian Church, by Prof. George P. Fisher, one volume, pp. 701, price \$3.50, published by Charles Scribner's Sons.—EDITORS.]



## Y. P. S. C. E.

## PRAYER MEETING

Topic, June 26-July 3. The Right Use of Time. Eccl. 3: 1-8; Acts 24: 24, 25.

We sometimes hear it said that those who already have most to do are most likely to interest themselves actively in any new undertaking which is deemed important. They are much more to be depended upon than those who have little to do. The reason is that they have learned how to make the most and the best of their time. We all have to learn how to do this, and it is one of the most necessary of our earthly lessons. What does the right use of time mean?

It means that we understand our time to be a gift of God which we are to use in his service. It is not our own, to be employed or idled away as we may prefer. We have a responsibility for it. We must give account of it. We ought to have good fruit of it to show at last. Much of it Christ expects us to employ for ourselves, upon our own support, development, culture or rest. Much of it we are intended to devote, directly or indirectly, to others, so as to render their lives safer, happier, holier, more valuable. All of it belongs to our Lord. It is ours, like our material property, only as stewards have charge of what belongs to their masters.

The right use of time also means that we select the best methods of employing it. This involves clear ideas of what we are living for, comparison of the different aims of life and the choice of the highest, and a loyal purpose not to fail to do our best. Having these, we are prepared to so arrange our labors with reference to our time as to economize it, to proportion it wisely and to make it most thoroughly fruitful. We need to learn not only when to begin endeavor, and how to direct it, but also when to check it, when to renew it, and when, it may be, to stop it altogether. No time is more likely to be used wisely than that which is devoted to the study of the use of time.

The right use of time involves great courage and hopefulness. We must not be disheartened by hindrances to our success, or even by what seem like total failures. Success is not necessarily involved in God's purpose for us. We always need the discipline of disappointment, and if we learn how to bear it in Christ's own spirit, how to rise above it, how to retain our zeal and renew our efforts in spite of it, we have made the right use of our time—God's intended use of it—even if we have reaped from it no other harvest.

The only right use of time is that use of it which is in line with the divine purpose. We are not to forget that God works with us, unseen but ever present and active. Jesus seemed to most of the people of his day to fail. They thought that he had thrown away his life, had misused his time. We can see how mistaken they were. Let us not make a similar mistake about ourselves or each other. All time is used wisely and rightly which helps us, or enables us to help others, to grow more and more into the spirit of Jesus Christ. If we are sure that we are using our time with this purpose and result, it is no sort of matter what may be thought or said about us. God understands the truth and that is enough.

Parallel verses: 1 Kings 20: 39, 40; Hag. 1: 2-8; Eph. 5: 15-17; 1 Pet. 1: 13-19.

In a discussion by the Andover alumni on the educational equipment of the Congregational ministry, one speaker referred to the argument of a defender of partial education that the need of the masses was great and the command of the Master was to preach the gospel to every creature. This reminds one of the incident which used to be related by Professor Park in his lectures, of an ignorant lay preacher in England who was taken to task by the bishop of the diocese. The man replied, "But are we not commanded to preach the gospel to every critter?" "Yes," said

my lord bishop, "but we are nowhere told that every critter must preach the gospel!"

## In and Around Boston

## Special Sunday Services

Children's Day, observed in many of the city and suburban churches last Sunday, did not lack sunshine and warmth and the interiors of our churches were bright with children's faces and with appropriate floral and patriotic decorations. The pastors gave special thought to the little folks, baptisms were administered, in many cases with presentation of Bibles, and the children's voices were prominent, especially at the evening and afternoon services. A number of Sunday schools banked the platform with potted plants, which were distributed among the members and the primary and junior departments. Graduation from lower to higher grades occurred in some schools.

At Park Street Church the pastor-elect, Rev. J. L. Withrow, D. D., preached in the morning to a large congregation. At Shepard Memorial Church, Cambridge, the eighty-third anniversary of the Sunday school was celebrated. Extra music and fine floral decorations were a pleasant addition.

Hampton Institute has many friends in Boston, and they are always glad to hear of its progress. Its principal, Dr. Frissell, entertained the Harvard Church congregation, Brookline, last Sunday evening, with an address illustrated by pictures presenting Negro life in the old days and the changes for the better brought about by such work as Hampton is doing. Addresses were also made by Mr. F. M. Fitch, a negro graduate, and Mr. Henry Filder, a Sioux Indian. Other meetings are being addressed by Dr. Frissell in the city and vicinity this week. The commencement of the institute occurred last week, the graduating class numbering sixteen girls and twenty-nine boys.

## The Ministers' Last Meeting

The ministers' meeting was addressed on Monday morning by Miss Bertha F. Vella on The Sunday School Foundation. Miss Vella considers the corner stones of this foundation to be: child study, home co-operation, teacher training and systematic Bible instruction. She made many helpful suggestions as to the methods by which these "corner stones" may be secured, and called the attention of her audience to several new publications designed to do good service in Sunday school work.

## Mr. Morse's Benefactions

By the last will and testament of Hon. Elijah A. Morse the A. B. C. F. M. and the Massachusetts Home Missionary Society each receive \$5,000. Mt. Holyoke College receives the same amount to be devoted to the education of indigent worthy young women. Mr. Morse's impartial interest in the welfare of the churches of his own town is revealed in his bequest of \$5,000 each to the Evangelical Congregational and the First Baptist Churches.

## The Education Society

At the annual meeting of the Congregational Education Society, June 13, the officers were re-elected, Horatio Burdett and Frank L. Day being added to the board of directors. From the annual report it appears that 206 students received aid, as against 321 the preceding year. The canvass for the endowment of Whitman College has been completed, the amount raised by the society being \$3,700. The total receipts for the year were \$183,911, and the expenditures \$173,844.

## Evangelistic Services

Rev. Henry Varley is giving daily noon addresses in Bromfield Street Church to good-sized audiences in what he calls The Great Truths Campaign. He is to labor during the month of June under the auspices of the Evangelical Association of New England, and will speak on Sundays and week evenings in churches which may desire his services.

## News from the Churches

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 23, Congregational House, Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 133 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to G. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1893, and Year-Book, 1895, page 69. Secretary, Rev. N. H. Watkiss, New Haven, Ct.; Treasurer, Rev. S. B. Fort, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every Wednesday except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 20, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. B. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## OF SPECIAL NOTE THIS WEEK

A flourishing Connecticut club. Spontaneous generation of a church in Iowa. A peculiarly pleasant wedding event and tour in a Wisconsin pastor's family.

The work of finding a new pastor, as experienced in a church of New York.

Recognition of the present political situation by local gatherings, notably in topics considered by the Minnesota Valley Conference and resolutions passed by Tacoma Association.

An old-time church in western Massachusetts celebrates—one of nearly forty-five in this State which have reached or passed the close of their second century and one of three which finish that period this year.

## THE CHURCHES TO THE RESCUE

The fires of patriotism in the churches burn steady and clear. Congregational pastors come forward bravely to offer themselves and their sons. Among those who volunteer as chaplains are: Rev. F. P. Estabrook of Pavilion Church, Biddeford, of the Second Maine Regiment, and Rev. O. H. L. Mason of Green Mountain, who accompanies the Forty-ninth Iowa. Of Rev. C. O. Day of Brattleboro a correspondent of the *Vermont Phœnix* writes: "Chaplain Day is the man of all men for his position. Every one is after him from morning till night, and when there is a lull he goes after them. He seems to know just

where to find the homesick ones. He held two rousing services the first Sunday." Rev. J. E. Ingham of Mazeppa, Minn., pastor of the church, has raised a company, of which he has been elected captain, with the hope of entering service if occasion requires. Rev. W. E. Rigby of Kewanee, Wis., and his Boys' Brigade have taken similar action. Rev. Mason Noble of Lake Helen has two sons in the First Florida Regiment, under Gen. Fitzhugh Lee. Rev. F. E. Emrich of South Framingham sends one son with the Sixth Massachusetts, which also boasts a corporal from the family of W. G. Puddefoot, and Rev. Samuel Deakin of Cowles has a son in the Nebraska Second. Other pastors are busy visiting broken families who have sent the flower of their youth into the army. From the old church at Concord of Revolutionary fame ten men or boys volunteered, though only four were accepted by the Massachusetts Sixth. Grace Church, South Framingham, is represented by sixteen men in the field, including a captain and second lieutenant, by one in the navy and twenty-five in the provisional militia. The little church at Hammond, La., sends two members and almost an entire Sunday school class. First Church, Portland, Ore., sends ten boys. Several promising students go from Fargo College. The Congregational boys of the First Rhode Island Volunteers, en route for Camp Alger, wired back the message, "God be with you till we meet again."

If all the facts were known, it would probably be easier to name the churches which have not held special services, either for those about to leave for camp or battlefield or for other soldiers within reach, than to chronicle those which have held such services. But among the latter may be named: the First of Baltimore, Md.; Hammond, La.; Racine, Wis.; First of Fargo, N. D.; Bethany and Richmond of San Francisco; and Tacoma, Wn. Among the topics preached upon Memorial Day were: The Slain of the Maine: Will They Live Again? by Dr. W. C. Pond of San Francisco; and The Righteousness of War, by Rev. E. D. Weage of Tulare. Rev. J. H. McLaren of Racine, Wis., took for a text, Smite the Oppressor and Let My People Go Free. Rev. William Butler of Lincoln, Cal., compared Egypt, Canaan and Israel, Spain, Cuba and the United States. On that day, also, gratifying demonstrations were witnessed in Canadian churches in the line of decorations, music and resolutions favoring Anglo-Saxon unity.

Among the churches from whose belfries Old Glory floats may be mentioned Park Street, Boston; Bound Brook, N. J.; Saco, Me., the first in the city to be so adorned; Milford, Mass., whose flag is a gift from the Sunday school; North Church, Springfield, Mass., whose banner was bought with the birthday money of the primary department; Cowles, Neb.; and Sacramento, Cal. At First Church, Springfield, O., the flag-raising took place at the closing service of Rev. E. A. Steiner before leaving for Europe, and was followed by the communion. The pulpit of First Church, Dover, N. H., is draped with a large Cuban flag, while the stars and stripes wave over the pastor's head. In Canadian churches the Union Jack is entwined with the American and Cuban flags, while pictures of Queen Victoria and President McKinley appear side by side and many attendants wear the ensigns of the two countries.

The Tacoma, Wn., church has become a headquarters of patriotism. Rev. W. H. Scudder has entered sympathetically into the plans of the Chamber of Commerce for entertaining troops and Mrs. Scudder led the women in serving them with refreshments as they passed through the city. The Y. P. S. C. E. of Olivet Church, San Francisco, makes comfort bags for soldiers. The Framingham Y. M. C. A. recently gave Testaments to Company E at Camp Dewey. Rev. F. E. Emrich, in the course of his presentation speech, read Charles Dickens's famous letter

to his son, when the latter left home, which accompanied a similar gift. Central Church, Fall River, has given \$60 for the work of the Y. M. C. A. among Massachusetts soldiers; and Bound Brook, N. J., has sent \$100 to the National Red Cross Society.

Of Massachusetts churches the Milford church, the First, Chelsea, and Grace, South Framingham have enjoyed using the Battle Prayer reprinted from *The Congregationalist*. Dr. J. E. Tuttle of Union Church, Worcester, has issued a prayer which will be repeated by the congregation at every service as long as the present war lasts. This church has also appointed a Watch and Ward Society to assist the families of its absent soldiers.

#### A BICENTENARY CELEBRATION

In June, 1698, seventy-six years before the incorporation of West Springfield, Mass., the thirty families of the locality, after crossing the Connecticut for years to worship in Springfield, organized a church on "the west side." The church is as historic in its edifices as in its organization, the first house having



REV. E. B. FOSTER, D. D.  
Pastor 1861-1866

been erected in 1702, and the present one in 1800. The 200th anniversary of organization was observed June 8, with a large attendance and interesting exercises. The pastor, Rev. S. K. Perkins, delivered a happy address of welcome. Four former pastors also participated in the services: Rev. Messrs. W. A. Thomas, G. R. Hewitt, and Dr. T. H. Hawks and Prof. C. S. Beardsley, who spoke on The Country Church. Of the nineteen pastors of the church there were many other earnest, strong leaders, none more fervent than Dr. E. B. Foster, whose likeness appears herewith. The Scripture was read from the Bible used by Dr. Lathrop, who preached forty years in the old edifice and twenty in the new. Many other mementos were exhibited.

Letters were read from Governor Wolcott, the Catholic priest of the village and others. Rev. F. L. Goodspeed extended the congratulations of the mother church, followed by pastors of neighboring churches. An interesting account of the early history was read by J. Newton Bagg, Esq., who for years has been most active in its work. Ernest N. Bagg read a poem relating effectively the early influence and traditions. Dr. Henry M. Field spoke at some length of his boyhood experiences in the parish. Other speakers were: Colonel Hopkins of Worcester, descendant of the second pastor, and George Brooks, Esq., of Philadelphia. The address of the day, by Prof. G. C. S. Southworth, was an able setting forth of colonial life in 1698.

The two services, morning and afternoon, were equally successful. The ancient edifice was beautifully adorned with flags, flowers and pictures, and the genial hospitality of the entertaining members was noteworthy. D.

#### SUCCESSFUL SUNDAY EVENING SERVICES

X. TRINITY CHURCH, LAWRENCE, MASS.

The old problem of the Sunday evening service has had a satisfactory solution, for this season certainly, in this large church at Lawrence, Rev. F. H. Page, pastor. The service was divided into three parts—musical, devotional and addresses. The musical service had on each occasion a distinct idea. At one time all the selections were about the Good Shepherd, at another hymns of the heavenly city, and songs of consolation at still another made a deep impression. The old familiar hymns, hymns to national airs, compositions of Mendelssohn are samples of other evenings. The only outside aid in this part was a cornetist or violinist, but the people sang with a will. They also had a considerable part in the devotions by responsive readings and sometimes by use of the Litany. In the third part a hymn separated a short prelude from the main address, a unity of theme being maintained. The topics were of a thoroughly religious and evangelical character, but selected with reference to popular discussions of the time, as illustrated by two or three titles: prelude, Rev. B. Fay Mills's New Gospel, address, The Old Gospel; The Newly Discovered Sayings of Christ, An Old Saying of Jesus; A Great Chapter in the Religious History of New England, The Soul's Confession. The service lasted a little over an hour and had an increasing attendance, exceeding that of the morning, the increase coming not from other churches but from the outside public.

#### CONFERENCES AND ASSOCIATIONS

ME.—The 75th annual meeting of Oxford Conference convened at Andover, June 7, 8. Sermons were preached by Rev. P. E. Miller and Rev. S. A. Apraham. The report of the churches was hopeful. An open parliament was held on The Value and Problems of the Prayer Meeting. Other topics were: Where Is Thy Brother? Armenia, Why People Do not Go to Church, The Holy Spirit in Church Work, What Do People Expect of the Pastor as Preacher, Teacher and Pastoral Visitor?

The Penobscot Conference was entertained by the Hampden Church. The little house was crowded. The subjects were: The Financial Obligations of Church Members, False and True Tendencies in Church Life and Work, The Church Building Society, The Church in the Community and The American Board. Prof. J. S. Sewall, D. D., preached the sermon. The women's missionary meeting followed the communion.

Franklin Conference met at Strong, June 7, 8. The sermon, by Rev. E. R. Smith, was followed by the communion. Secretary Hatch presented the work of the Maine Missionary Society. Topics: Christian Fraternity, The Religion for the Times, Sabbath Observance and Church Prosperity, Is the Church Abreast of the Age: (a) in planning for success, (b) in consecration, (c) in willingness.

Lincoln Conference at Rockland had a large attendance. The sermon was preached by Rev. E. R. Stearns. Papers were read on What Is the Simple Gospel? Mutual Relations of the Church and Young People, Creed Subscription as a Test for Membership, A Live Church—What Is It? The Public Worship of God, Attitude of Our Churches Towards Specific Reforms, Religious Authority and Faith, Foreign and State Work, and the Church Building Society. Mrs. Foster and Mrs. Woodbury presented State and A. M. A. work.

The Washington Conference was held at East Machias. Rev. C. G. McCully preached the sermon and Rev. H. N. Pringle preached at communion. Topics: Religion in Relation to Life: (1) Personal, (2) the Church, (3) the World, (4) Socialism, Moral Reform, The Wise Use by the Minister of Biblical Criticism in Preaching. The evening was devoted to missions and C. E. work.

VT.—Chittenden County Conference met at Westford, May 31, June 1. Topics: The Devotional Element in the Sunday Service, Management of Church Finances, Place and Value of the County Conference in Our Polity. The sermon was by Rev. T. J. Harris. Missionary addresses were given by Miss Alice Kyle and Mrs. I. V. Woodbury.

D. C.—The Washington Conference met with Mt. Pleasant Church June 7. Besides the seven churches of the District, four were represented from Baltimore and one each from Frostburg, Md., Monterey, Pa., Herndon and Falls Church, Va. The forenoon



topic was Christ as the Son of Man During His Earthly Life. It was subdivided into Christ in the Home, In the State, In the Church, As a Preacher, and As a Soul-Winner. After a bountiful collation by the ladies of the church, the afternoon session presented a discussion of Christ as the Son of God, His Presence and Power with Us Today: Christ in Adversity, In Prosperity, In the Common Experiences of Life, and In Christian Work. The Lord's Supper was administered at the close. In the evening Rev. Robert Nourse gave his thrilling lecture, *Why I Am not an Infidel*. The speaker's proposal to take a collection in aid of Christian work among the soldiers of Camp Alger, located near Falls Church and only a few miles from Washington, was responded to enthusiastically.

IND.—The Ohio Valley Association, composed of the churches in Southern Indiana, held its annual meeting, May 24, 25, at Washington. Rev. Thomas Smith, the former pastor, preached the opening sermon. The topics were: Evangelistic Methods, The Preacher and His Difficulties, Present Day Pastoral Work, and Home and Foreign Missions. Rev. W. B. Frost and Rev. Z. F. Van Sickle were approbated to preach.

WIS.—The Winnebago Convention met at Dartford, June 6, 7. The program included: The Church of Christ and the Kingdom of God; The Church in Her Relation to the Kingdom, as Evidenced in Christian Co-operation; Denominational Loyalty; Mission Enterprise; The Church in Her Relation to the Community, the State, Political Life, Reforms, Education and the Sunday School; The Church in Her Relation to the Individual, His Inner Character and Experience and His Outward Practice. The sessions closed with a "retreat."

MINN.—The Minnesota Valley Conference met at Benson, June 7, 8. Topics discussed were: Loyalty and Liberty—the Christian's Duty to God, Right and Native Land; The Evening at Home—a Guess at the Solution of the Temperance Question; The Parent's Duty to the Sunday School; Experimental Altruism—the United States as the Champion Nation of the World; Some Elements in Patriotism; Sunday for Man or for the Devil; Home Missions. Rev. G. R. Searles preached the conference sermon. The afternoon missionary meeting listened to the following papers: Tidings from Minnesota Missionaries, Woman in Home Mission Work, India. Three new ministers were received into fellowship. Some churches have made great progress during the year, notably Granite Falls and Belview, which, though 25 miles apart, are served by one pastor, Rev. James Earl, who gives each a service every Sunday.

N. D.—Wahpeton Conference met at Havana, June 7, 8, Rev. G. B. Barnes preaching the sermon. Papers were presented on Sunday School and Christian Endeavor Work, The Christian in Relation to Amusements, The Play Element in Human Nature. The causes of Fargo College and home missions were also presented. The closing session of the woman's missionary meeting was given to short addresses on Seeking First the Kingdom. The entertaining church grew out of a Sunday school two years ago and has a neat and commodious house of worship. Rev. Stephen Williams, the efficient pastor, serves three other churches.

WN.—Tacoma Association met at Olympia, May 24, 25. Among topics discussed were: Fidelity to Our Highest Standards of Faith and Practice, The Spread of Congregationalism on the Pacific Coast, The Passing of the Revival, Present Emphasis of the Agency of the Holy Spirit, The Future of Christianity. In connection with resolutions approving the course of the Government in the war for Cuba, welcoming the visitors to the National Council and calling their attention to the "strategic importance and prospective greatness" of the State, the association took the following action:

Resolved, That we believe the time has come when the United States should adopt a foreign policy becoming a nation favored and blessed of God above the nations of the earth. For we recognize that within the limits of the nineteenth century we have grown from the feeblest and poorest to stand in the very front rank of national greatness and wealth and power; and we believe that, intrusted of God with this great influence and ability and its consequent opportunity and responsibility, we should assume, with confidence in God, these things as a sacred trust and lay aside the policy of weakness and youth for one befitting strength and manhood.

#### CLUBS

CT.—The New Haven Club announced its annual meeting at East Haven, June 13, by a patriotic program, printed in red and blue ink, and bearing on its cover the national flag. The exercises included addresses on the general subject: Our Present Conflict—an Anglo-American Alliance,

Rev. W. L. Phillips, D.D.; The Operations in Cuba, Prof. T. S. Woolsey; The Issues of the War, Rev. Newman Smyth, D.D. Appropriate music was a feature. The average attendance at meetings last year was about 225. The present roll includes 189 names.

#### NEW ENGLAND Massachusetts

[For Boston news see page 891.]

CHELSEA.—First and Central celebrated the 57th and 47th anniversaries of their Sunday schools last Sunday evening. The children's exercises at both churches were elaborate and interesting to large congregations. Beautiful decorations of flowers and plants were in evidence, and the latter were distributed at the close of the service to the children. The pastors, Dr. R. C. Houghton and Rev. R. A. McFadden, gave addresses at their respective churches.

EAST TAUNTON.—Last Sunday, as part of the morning service, the corner stone of the new edifice was laid. The congregation has worshipped in a hall since the burning of its meeting house. Rev. S. H. Emery, D.D., gave a historical sketch and also offered prayer. The pastor, Rev. H. H. Loud, conducted the exercises.

IPSWICH.—First. Thirteen persons were received to membership last year and others are coming. The attendance is larger at Sunday school than for years. All parts of the church organization are actively at work. Rev. Edward Constant is pastor.

NORWOOD.—First. Last Sunday as Children's Day was marked by several attractive features announced on a tasteful calendar—a processional at the morning S. S. service, the baptism of 16 children and other appropriate exercises.

BOXFORD.—Memorial and West, long facing the problem of union, are still working side by side, with the feeling that union must come some day, and that when it does come it will bring blessings.

AMESBURY.—Main Street. Since the arousing of last year this church has received 73 members, making a total of 401. Its benevolent contributions for the past year are \$797. Rev. G. L. Richmond is pastor.—Union. The total gain of members last year is five and the total of benevolences \$248, an average of \$3 per resident member. Rev. G. W. Christie is pastor.

MERRIMAC.—Eighteen new members were received in 1897. The C. E. Society numbers 165. The wife of the pastor, Mrs. Todd, is greatly improved in health.

NEWBURY.—First, Rev. C. S. Holton, pastor, closed last year in sound financial condition. Attendance at all services has increased. Over 20 young persons have recently expressed a purpose to become Christians. An S. S. home department has been organized.

FITCHBURG.—Calvinist has unanimously refused to accept Rev. G. R. Hewitt's resignation. The remarks at the meeting were especially favorable to a continuation of the pastorate beyond its present length of four years.

WILBRAHAM.—By special invitation the students of Wesleyan Academy recently attended the church in a body and listened to a sermon on the formation of character, preached by the pastor, Rev. M. S. Howard.

UNBRIDGE.—First has issued a neat little booklet entitled *After Ten Years*. On the cover appear cuts of the meeting house and pastor, Rev. F. L. Bristol. The contents review the past decade, which covers the present pastorate. In 1888 the membership of the church was 116. The additions since then have been 74, the losses 52. The benevolences have aggregated \$6,533. The S. S. and C. E. rolls have both increased largely also. The pastor's calls number over 7,800.

SPRINGFIELD.—North. At the weekly prayer meeting, June 2, several local physicians spoke on The Use of Alcoholic Liquors Considered from the Medical Standpoint.—First. Dr. F. K. Saunders of Yale delivered a scholarly and helpful address on a recent Sunday evening on The Bible of Today. He also addressed the Bible School on The Bible the Strength of the Nation. A reception was tendered, June 8, by the C. E. Society to Mr. H. C. Brown, a graduate at the Bible Normal College, who is to locate at Worcester. He and his wife were presented with some beautiful pieces of table silver.

HOLYOKE.—Grace. The new pastor, Rev. F. P. Reinhold, is a native of Ohio, and attended Western Reserve College and Union Seminary, where he has just graduated. At college and seminary he was private secretary to the president of the institution.

#### Maine

AUBURN.—The session of the Maine Interdenominational Commission was held with the originator of the plan, Rev. C. S. Cummings. After attending to some items of business, a public meeting was held in the evening addressed by President Hyde and Mr. Cummings.

EASTPORT.—The interior of the meeting house was remodeled a short time ago and now extensive improvements are in progress on the exterior.

Rev. E. P. Wilson of Woodford, having returned from his trip to the South, gave an account of it at a recent evening service.—The Bucksport S. S. library has received \$150 worth of books.

#### New Hampshire

CENTRE HARBOR.—Rev. J. A. McKnight and family being about to move away, a number of friends met to greet them once more and to leave a practical expression of esteem, a gift of about \$40, which, with amounts previously received during the last two months and others to be given, will make a total of nearly \$70. Mr. McKnight has been here about four years.

JAFFREY.—Rev. W. W. Livingston completed the 20th year of his pastorate June 5. His address showed that during his pastorate the benevolent contributions have steadily increased. A debt on the parsonage has been paid, and \$4,000 have been expended on the church edifice. From this church have gone out four ministers and a young lady missionary to Japan.

CONCORD.—First. The parsonage is undergoing needed repairs in anticipation of its occupation by the new pastor, Rev. G. H. Reed, about the first of July.

#### Vermont

Rev. E. W. Sturtevant will hold services in East Braintree during the summer.

Lower Waterford proposes to celebrate its centennial in June.—Rev. W. A. Warner, Bethel, gave the Memorial Day address in Milton.—The late Miss Starr of Middlebury left \$5,000 to this church and \$2,000 each to home and foreign missions.

#### Rhode Island

PROVIDENCE.—Elmwood Temple. Extensive repairs are in progress; the auditorium is to be furnished with assembly chairs, the entrance is to be remodeled, steam-heating apparatus will be put in and the entire structure will be newly painted.—Highland. The gymnasium in the basement of the chapel is proving an excellent piece of equipment for the young men.—Union's membership is 955. The death of Gorham P. Fomeroy has taken another helpful and valued member from this church. The average attendance at S. S. shows a gain of 16% per cent. over last year.—Central. From now till October the Sunday evening services are omitted. The Portuguese mission of this church, under the care of Rev. W. T. Holmes, the assistant pastor, has given 11 to the church membership. A men's Bible class on Monday evenings is a feature, and an industrial school is in operation, besides other classes.—North. Rev. A. H. Stevens is preaching here every Sunday with much acceptance.—Plymouth. The legal steps for incorporating have been completed.

RIVER POINT.—The recently formed Men's Club held its first meeting this month in connection with the evening service, the pastor, Rev. F. H. Adams, giving a lecture. A fine musical program was rendered. The attendance was large. A Maine memorial service has also been enjoyed lately and a good sum was contributed to the monument fund. The Sunday school has recently voted a supply of library books and singing books to a neighboring weak church.

#### Connecticut

HARTFORD.—Center has discontinued its vesper services for the season.—First has voted to buy a new parsonage at a cost not to exceed \$16,000 and to sell the present parsonage. Sixteen persons united with the church on the 5th, the congregation completely filling the edifice.—Children's Sunday was quite generally observed last Sunday.—Pearl Street. The memorial service of the City Guard was held Sunday evening, Rev. Dr. W. D. Love making the address. The foundation for the new edifice on Farmington Avenue is nearly completed and work will be commenced on the superstructure soon.

PROSPECT has celebrated the centennial of its organization. The building was handsomely decorated. The exercises included an address of welcome in verse, a historical address by the pastor, Rev. W. H. Phipps, and addresses by Rev. Franklin Countryman, a former pastor, and Rev. J. P. Hoyt of the mother church at Cheshire. An afternoon session was given up to reminiscences, letters and

brief addresses and a poem written for the occasion by Rev. Dr. J. G. Davenport.

**ANSONIA.—First.** A beautiful memorial window, presented to the church by Deacon Egbert Bartlett in memory of his wife and two sons, was unveiled at the morning service of June 5. The subject of the window is Christ Blessing the Children, and the work has been exquisitely executed by Messrs. J. & R. Lamb of New York. The pastor, Rev. W. F. Markwick, preached an appropriate sermon, and the entire service was tender and interesting.

**NEW MILFORD.**—The annual roll-call brought 175 responses in person and 50 by letter. The year's expenses amounted to \$2,994, and the benevolences to \$2,222. Twenty-five persons have been members of the church 50 years or more, while one joined 71 years ago. Five of the members are over 90 years of age, two of whom attend church regularly. Rev. F. A. Johnson is pastor.

**NEW LONDON.—Second.** At the recent annual meeting a prosperous year was reported. Forty-eight persons united with the church, 27 on confession. The beautiful new parsonage built by Mrs. J. N. Harris in memory of her husband is now finished. Rev. J. W. Bixler is pastor.

**EAST HAMPTON.**—The old Union meeting house, situated in the north of the town, erected in 1857 at a cost of \$10,000, has been sold to the Swedish Lutherans for \$150 on the condition that it is always to be used for church purposes. No service has been held in it for many years.

**LITCHFIELD'S** receipts last year amounted to \$2,898, and the new church year began with a balance in the treasury.

**TRUMBULL** has purchased a site for the erection of a new edifice to replace the old one recently burned.

#### MIDDLE STATES

##### New York

**JAMESPORT.**—The pastorate of Rev. W. S. Woolworth has begun auspiciously with this Long Island church. Congregations morning and evening are large, and a marked interest pervades all branches of work. Mr. Woolworth came here directly from Forest Avenue Church, New York city, and was the only one heard as candidate. At the reception held June 2 the commodious house was filled, and the pleasant evening was but a reflection of the thought of the pastor as expressed in his motto, "Happy in his service." Financially the church is on a good basis, as indicated by the addition of \$100 extra for the minister's salary and by such facts as that the parsonage has been moved to a more favorable location near the church and has been enlarged and improved, a chapel has been built beside the church and connecting with it, a new pipe organ all paid for was recently placed in the church, and it is now proposed to build an extension to accommodate the organ. Besides serving the permanent community the large hotels on the bay are not forgotten, and plans are being made to make the church of use to those who frequent them.

**SYRACUSE.—Danforth.** The Sunday school is the largest of its denomination in the city, and is said to be the largest in the Central Association. —**South Avenue.** The pastor's one-year-old boy, having come to Sunday school recently for the first time with a birthday offering of one penny, was presented with a birthday gift of a sum of money to be deposited in the bank to draw interest in preparation for his education. Rev. W. F. Ireland is pastor. —One of the large churches of the city has been looking for a pastor for about six months and has finally fixed on the man, but the committee reports 108 candidates considered and 29,000 miles traveled.

**GLOVERSVILLE.**—The annual meeting was held June 8. The attendance was excellent. Reports were given by six organizations and by the clerk and pastor, Dr. W. E. Park. The roll of members was quite generally responded to. Refreshments were served and a social reception was held. Nearly \$1,000 have been contributed to charity, although the regular expenses have been unusually heavy.

**ROSCOE.**—This church covers a large field, probably about 20 miles in circumference. Besides five regular Sunday services in the church, three school-houses at a distance are given service either by the pastor or his young people. There is also at least one service every week day and sometimes two. The pastor, Rev. W. J. Carter, is taking a needed vacation.

**ELBRIDGE.**—Rev. J. L. Caughey has recently declined calls to larger fields, feeling that his work, now in its second year, is not finished.

In the Western Association, consisting of 82 churches, 15 pastors have resigned their charges within the past year, and only five of these are

reported as having secured new places. The longest term of service of any of the resigning pastors was six years. Of pastors now in service, Rev. F. S. Fitch, D. D., of Buffalo has served his church the longest, 15 years. Rev. W. A. Hobbs of Warsaw and Rev. D. T. Williams of Cambria have served 10 years. Over one-third of all the churches did not observe the Week of Prayer; 12 churches observed Holy Week. Seventeen of the churches of the association held special services, which were usually conducted by the pastor, only six churches reporting that assistance was used.

In Homer Rev. W. F. Kettle has begun his pastorate and is warmly welcomed. —The Welsh church at Rome still has Rev. M. M. Hughes as pastor, though the fact is not stated in the Year-Book.

##### New Jersey

**GLEN RIDGE.**—The current issue of *The Polished Arrow* opens with a cheering personal letter from Dr. Farnsworth of Cesarea, Turkey. The C. E. Society disbursed about \$100 last year. One of its forms of stated service is through its good literature committee, which sends to hospitals, prisons and the needy the periodicals left in the prayer meeting room. On May 22 the pastor, Rev. F. J. Goodwin, preached at Amherst College.

#### THE INTERIOR

##### Illinois

[For other Chicago news see page 889.]

Rev. James Hayes, the Illinois "coal mine missionary," is making good progress in his large field. Helpful "institutional" features are worked in, the latest being a reading-room. Slow payments on the new edifice are a discouraging element. Aided by the young people Mr. Hayes conducts Sunday afternoon gospel meetings in Kelleysville, a place notorious for wickedness. At a late one of these meetings there was an attendance of 100.

**GRAY'S LAKE.**—June 5 Rev. C. F. Van Auken received into this church 16 adults, eight on confession. This accession is largely due to the interest awakened by a few weeks' special meetings. Rev. E. A. Fredenhagen is acting pastor.

**CHICAGO.—Ravenswood** has an attractive little four-page sheet announcing the coming of its new pastor, Rev. J. M. Sturtevant, and inviting non-church-goers to worship here.

**WOODSTOCK,** Rev. R. B. Guild, pastor, is building a new parsonage, modern in all its appointments. The church is more active than for many years.

##### Indiana

**ANDERSON.—Hope.** Rev. W. B. Street, who accepts a unanimous call here, is a native of Lee, Mass. After graduating at Williams College he spent some time in Y. M. C. A. work. He was a Commencement speaker this year at New Haven. The church has suffered through the removal of families and greatly regretted Dr. A. H. Ball's departure for the East. Mr. Street has already established himself in the hearts of the people, and a hearty welcome is accorded him.

**PERTH.**—Rev. Thomas Smith has assisted the pastor, Rev. C. F. Hill, in a week of special meetings, with some results. In this difficult field saloons are numerous and the majority of families are Austrian and Italian. Mr. Hill now lives in Perth.

**GLEZEN.—Hosmer** has been papered, furnished with new lights and carpets and otherwise improved. There is great spiritual prosperity under the lead of its earnest young pastor, Rev. Martin Jensen.

##### Michigan

**RANSOM.**—First has just observed its 50th anniversary, with a sermon by Rev. H. A. Putnam, the Lord's Supper, a roll-call, addresses, reminiscences, letters and a historical review.

**SHAFTSBURY.**—The Baptists, who were considering a plan to build, now propose to join the Congregationalists in erecting a fine brick edifice.

##### Wisconsin

**IRVINGTON.**—A new church building has been dedicated, Secretary Carter, District Missionary Cheney and Rev. J. W. White assisting. About 30 representatives drove over from Menomonie. The building was paid for by the Menomonie friends, the C. C. B. S. and the people in three nearly equal amounts. Mr. W. R. Dixon is summer supply.

**MILWAUKEE.—Hanover Street.** An enjoyable social event June 8 was the double wedding of the two daughters of the pastor, Rev. S. S. Matthews. The ceremony was followed by a reception. Mr. Matthews is to conduct a tour to Europe. The company will include the bridal party and sails June 25.

**PLATTEVILLE.**—Rev. C. A. Wight and family will spend their vacation with Mr. Wight's mother

at North Hatfield, Mass. He will preach as vacation supply in Lowell, Boston and several other points during July and August. His pulpit will be supplied by Wisconsin pastors.

**WHEATON.**—A new parsonage, built without outside aid, is now occupied by the pastor, Rev. H. R. Vaughn, and his family. Mr. S. G. Ruegg has been assisting in special meetings at Elk Mound and Albertville, where the pastor has been preaching on alternate Sundays.

**ROYALTON.**—Rev. Joseph Herbert is occupying the new parsonage provided by the loan of the C. C. B. S. Father Eastman, for 23 years the pastor and now in his 84th year, still occupies at the regular services the easy-chair presented by the ladies.

**BERLIN** has decided to erect a new house of worship, and work has already begun. Rev. C. A. Payne is pastor.

New London, Rev. W. B. Millard, pastor, has just dedicated a fine brick edifice costing \$8,000. —Rosendale, Rev. J. Beardsley, pastor, has just celebrated with appropriate services its 50th anniversary.

#### THE WEST

##### Iowa

**WESTFIELD.**—General Missionary St. John recently spent two days here. He found an earnest little band of people determined to have a Congregational church. A Ladies' Aid Society has been in existence for some time, and the women have gathered a building fund of about \$800 which they expect to increase to an even \$1,000 before long. In spite of wet weather about 50 were present at the morning service. Meetings were also held on Saturday and Monday evenings, and steps were taken toward organization.

**SIoux CITY.—Pilgrim.** Improvements have been made on the edifice to the amount of \$125. The interior of the auditorium has been papered and painted and aisles and lecture-room have been carpeted. The Sunday school has more than doubled, a C. E. Society has been started and regular prayer meetings have been begun.

**CRESTON.—Pilgrim.** Exercises were recently held in commemoration of the completion of 10 years of ministry by the pastor, Rev. William Todd. A reception was tendered him, with a literary and musical program.

**DES MOINES.—German.** Twenty additions on confessions are reported. Encouraged by this reinforcement, the people are at work to secure a parsonage.

Oro has completed a subscription for a church building. There have been four accessions on confession and seven by letter during the past quarter.

**STILLWATER** is working on a church building project. A subscription of \$1,100 has been raised, and the stone for the foundation is on the ground.

Keck asks for no aid this year. The minister's salary was all paid up a month before the close of the year. —Washta reports a debt of \$150 wiped out and seven accessions to membership, two on confession.

##### Minnesota

**DAWSON** has paid off a floating debt, has large evening congregations, including many Scandinavians, and needs to enlarge its building. Preaching is maintained at the out-station Maxwell, where good work is in progress.

Graceville has put in new pews, enlarging the seating capacity, and has excellent attendance, especially in the evening. —Ortonville has enlarged its meeting house, putting a basement underneath, all at a cost of \$1,000.

##### Nebraska

**OMAHA.—First.** Rev. F. A. Warfield has returned from his visit East, during which he secured a number of speakers for the Congress of Christian Activities to be held at the Trans-Mississippi Exposition. —**Cherry Hill.** The Sunday school maintains constant and earnest interest in the church work and plans to curtain and paper the audience-room, to make it more convenient and attractive. —The local pulpits were filled May 29 from the General Assembly of the United Presbyterian Church there in session.

**CLARK.**—Now that Rev. H. J. Hinman gives his whole time to Genoa, this church is left pastorless. The building has lately been repapered and renovated, and there is prospect of uniting with Silver Creek under Rev. W. S. Hampton.

**BEATRICE.**—The Ladies' Aid Society has just finished decorating the edifice artistically. The Graduating Class of the high school elected Rev. G. W. Crofts to preach the class sermon there.



PACIFIC COAST  
California

**SAN JACINTO.**—Sufficient money was subscribed May 29 to meet the last \$100 due the C. C. B. S. on its loan of \$500. Rev. H. C. Merrill in his three months' work has endeared himself to this church. The new and commodious parsonage is now in use.

**COMPTON,** through the will of a former member, has fallen heir to several hundred dollars, most of which is used to refund the grant of \$500 made by the Building Society. The benefactor thus helped the church to avoid a mortgage.

Washington

**SNOMOMISH** has a Young Men's Sunday Evening Club, whose eight committees combine to make evening service attractive. The program contains hymns, responsive readings, synopsis of sermon, etc. The pastor, Rev. B. S. Winchester, has been preaching a series on The Religious Teaching of the Book of Genesis, presented, if we may judge from the outlines, with rare freshness and force. Mrs. Winchester directs the music.

**LEAVENWORTH.**—The average attendance in the Sunday school is larger than that in the public school—an unusual record for any community.

WEEKLY REGISTER  
Accessions to the Churches

Conf. Tot.		Conf. Tot.	
CALIFORNIA		NEW JERSEY	
Escondido,	— 10	Bound Brook,	— 15
Ferndale,	15 15	Glen Ridge,	— 15
Los Angeles, First,	3 20		
Mills College,	7 7	RHODE ISLAND	
San Mateo,	3 5	Providence, Plym-	
Sausalito,	— 6	outh,	4 4
CONNECTICUT		River Point,	1 4
Canaan,	3 3	VERMONT	
Hartford, First,	2 16	Bristol,	19 21
INDIANA		Hyde Park,	4 5
Glezen, Hosmer,	21 28	Orwell,	3 3
Indianapolis, P. I.,	5 10	St. Johnsbury Cen-	
grim,	— 4	ter,	3 3
Plymouth,	— 4	North,	1 5
Trinity,	— 4	Wolcott,	7 7
Perris,	4 4	OTHER CHURCHES	
IOWA		Boston, Mass., Boyl-	
Des Moines, Ger-	20 20	ston,	3 4
Eldon,	— 5	Bridgewater, N. Y.,	6 8
Washta,	2 7	Crete, Ill.,	14 16
MAINE		Forest Grove, Ore.,	— 3
Ashland,	4 4	Junction City, Kan.,	— 5
Bucksport,	14 14	Lafayette, Cal.,	— 4
NEBRASKA		Villard, Minn.,	8 8
Eustis,	— 4	Walla Walla, Wn.,	8 14
Lincoln, First,	1 8	First,	9 9
		Churches with less	
		than three,	9 9
Conf. 194; Tot. 347.			
Total since Jan. 1. Conf., 7,477; Tot., 13,653.			

Calls

**ASHLEY,** Walter H., Shelburne Falls, Mass., to Manchester. Accepts.

**BERRY,** John F., Instructor in the English Bible, Oberlin Sem., to Fort St. Ch., Detroit, Mich. Accepts.

**BROOKS,** Wm. E., lately of Benton Harbor, Mich., to Lake View Ch., Chicago. Accepts.

**BRUSH,** Sam'l K., to permanent pastorate at Percival, Ia., where he has supplied for six months. Accepts.

**CONLEY,** Henry W., recently of Robinson and Red Beach, Me., to Bristol. Accepts, and has begun work.

**COVELL,** Arthur J., formerly of Waterbury, Vt., accepts call to North Ch., Lynn, Mass.

**CRUZAN,** John A., formerly editor of *The Pacific*, San Francisco, to Central Ch., Hilo, H. I.

**CUTLER,** Fred'k M., Union Sem., to Armour, S. D. Accepts.

**EFFENS,** E. H., Yale Sem., to Memphis, Mich. Accepts.

**FISHER,** Chas. W., Rockport, Me., to Mechanic Falls. Accepts.

**GRUPE,** Chas. W., recently of Saybrook, O., to Albion, Pa. Accepts.

**HEFFLON,** Geo. H., to remain another year at Tremont, Southwest Harbor, Me. Accepts.

**HOYT,** John L., Hemer, Lockport P. O., Ill., to Mazon. Accepts.

**JONES,** Richard, to permanent pastorate at Myron, S. D., after a year's service. Accepts.

**KIDDER,** Sam'l T., Menasha, Wis., to Ripon.

**MCALLISTER,** E. S. J., to Trinity Ch., Beachmont, Mass., where he has supplied for several months.

**MCCORD,** J. D., Chicago, to Park Manor Ch., for five months. Accepts.

**MCKNIGHT,** John A., Centre Harbor, N. H., to Hill. Accepts.

**ORVIS,** Gurney M., Summit Ch., Dubuque, Ia., to Lake View Ch., Chicago. Declines.

**PERRY,** Truman S., Bolster's Mills, Me., to Watford. Accepts.

**SECUMBE,** Sam'l H., Chicago Sem., to Homer, Lockport P. O., Ill. Accepts.

**SLASOR,** Leroy V., Partridge, Kan., to Natchez, N. Yakima, Wn.

**SMITH,** Frank G., Abingdon, Ill., to Plymouth Ch., Peoria. Accepts.

**WEAGE,** Arthur D., to complete the year at Villa Park Ch., Denver, Col., where he has supplied six weeks. Accepts.

Ordinations and Installations

**ELLSWORTH,** Fred. K., o. Vanceboro, Me., June 2. Sermon, Prof. J. S. Sewall, D. D.; other parts, Rev. Messrs. H. E. Lombard, C. G. McCully, Henry N. Pringle.

**FRENCH,** Geo. A., Bangor Sem., o. Brooksville, Me., June 8. Sermon, Prof. F. B. Denio, D. D.; other parts, Rev. Messrs. J. F. Cushman, J. S. Richards, L. W. Harris, S. W. Chapin.

**HARWOOD,** Thos. W., Bangor Sem., o. Garland, Me., June 7. Sermon, Prof. G. W. Gilmore; other parts, Rev. Messrs. H. R. Holsington, Chas. Davison, Norman McKinnon, G. B. Hecock, W. C. Curtis.

**LINDHOLM,** Olof L. T., Chicago Sem., o. Sanborn Memorial Ch. (Scand.), Michigan City, Ind., June 8. Sermon, Prof. Fridolf Ruberg; other parts, Rev. Messrs. W. C. Gordon, M. E. Petersen, H. W. Heinzelmann, M. J. Fenanga, F. E. Bigelow.

**MAHN,** Lawrence W., Oberlin Sem., o. York, O., June 7. Sermon, Prof. A. H. Carrier, D. D.; other parts, Prof. J. F. Berry, Rev. Messrs. W. A. Leary, H. J. Wilkins, F. H. Richardson.

**MERRITT,** Chas. W., o. over Mispah Chapel (branch of Covenant Church), Chicago, May 31. Sermon,

Rev. J. W. Fifield; other parts, Rev. Messrs. H. T. Sell, Jas. Tompkins, D. D., J. C. Armstrong, J. A. Woodhull.

**THOMPSON,** Carl D., o. Sharon, Wis., June 7. Sermon, Rev. S. P. Wilder; other parts, Rev. Messrs. F. M. Hubbell, S. C. Haskin, E. L. Benson, L. Ford, Wm. Moore, K. L. Cheney.

Resignations

**ANDRIDGE,** Andrew A., Columbia Ch., Cincinnati, O. FROST, Willard J., Dover, O.

**GREEN,** John M., Doremus Ch., Chicago, Ill.

**HOLMES,** Henry, Wauwatosa, Wis.

**LAWRENCE,** John A., Whitnevill, Me.

**PIERCE,** Albert E., Washington, Ind.

**RIEDINGER,** Jacob F., N. Ridgeville, O.

**RUDDOCK,** Chas. A., Winthrop, Minn., to take effect Sept. 1.

Dismissions

**WALKER,** Avery S., Needham, Mass., June 8.

Supplies for the Summer

**DIVINE,** Sherman, at Omens and Sutton's Bay, Mich.

**HERROLD,** J. G. W., of West Newfield, Me., at Parsonsfield Sunday afternoons.

**STANTON,** Geo. F., Boston, at Clinton, Mass., during the extended vacation of the pastor.

Miscellaneous

**BOARDMAN,** John B., who has recently accepted a call to Hallowell, Me., took the Walker prize in evangelistic theology on graduating from Hartford Sem.

**CARTER,** Homer W., secretary of the Wisconsin H. M. S., in connection with his trip to the A. H. M. S. meeting at Cleveland, takes a month's vacation with his family at his parents' home, Tallmadge, O.

**CURTIS,** Wm. C., has closed his 10 years' pastorate at The Dalles, Ore., and comes East to locate, followed by the respect and good will of his many friends on the Pacific coast.

**EASTMAN,** Andrew J., retiring pastor at Bethlehem, N. H., was given a largely attended reception by his parishioners June 1. As a testimonial of good will he was presented with several beautiful pieces of china and a purse containing a handsome sum of money.

**FIFIELD,** Dr. Jas. W., pastor of Warren Avenue Ch., Chicago, with his wife, will spend nine weeks in Europe, sailing early in July.

**HASTINGS,** Allen, Pasadena, Cal., after three months' recuperation, is about to resume full work at Lake Avenue Ch., much to the delight of his people.

**JORDAN,** Israel, who has closed his pastorate at Bethel, with his family will spend the summer at his former home in Saco.

**TALMAGE,** Chas. H., who has been pastor in important Methodist churches in this State, was received into the membership of the Middlesex Union Association at its last meeting. He is an able preacher, and has come into the Congregational denomination because of his conviction that his ministry will be most useful and congenial in our body. He preached last Sunday at First Church, Lowell.

**VAILLE,** Chas. S., recently of Monrovia, Cal., and the last few months connected with *The Pacific*, has been removed to Denver, Col.

Sobriety is not synonymous with moroseness. It is not a sour, fault-finding, censorious spirit. Neither is it inconsistent with cheerfulness—I mean the cheerfulness of love. It is the contrast of levity and not of cheerfulness. It has no heart for levity and folly. It cannot brook the spirit of gossip and of giggling.—*Charles A. Finney.*

Have you Eaten too Much?

**Take Horsford's Acid Phosphate.**  
People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

# The Staff of Life in Danger.

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

ROYAL BAKING POWDER CO., NEW YORK.

## The Business Outlook

In the country as a whole there is no boom, but the general movement of merchandise is eminently satisfactory. Prices likewise rule steady to firm, and in some directions there are strong indications of still further appreciation. Here in New England there is some slight improvement in the cotton manufacturing outlook, but the raw cotton market maintains its position of stagnancy. Last week wool sales fell off in Boston about 1,000,000 lbs., but holders of this staple are firm in their views. In the carpet trade conditions are not satisfactory.

Statistics indicate some reduction in the production of pig iron, and the so-called "gentlemen's agreement" in the Southern iron industry has collapsed with resultant lower prices. Bessemer pig has advanced, however, which induces the belief that manufacturers are now better able to control the output. Wheat has gone off notably in value, due to the prospects for large crops and the closing up of the great Leiter deal. Hides, leather and lumber are very firm in price, and the advances in the two former must foreshadow some appreciation in boots and shoes.

As a whole, however, the spring season of 1896 has been satisfactory, and the prospects for the fall trade are the best in years. During the season just closed the features have been heavy bank clearings, large railroad earnings, enormous exports, advances in commodity values all along the line and a comparatively small total of commercial failures. Bank clearings last week aggregated \$1,324,776,412, which was 14.5 per cent. in excess of the previous week and 32 per cent. larger than for the corresponding week of 1897. The stock market was more erratic, the belief apparently growing that security prices have had a sufficient rise to warrant more or less of a substantial reaction. Boston's copper stocks as a group look high.

## Biographical

ISABELLA WILLIAMS HUME

Miss Hume was born in India, her parents being missionaries of the American Board. She was educated in this country, and for a number of years has been actively engaged in Christian service in various places. For some time she was a missionary of the A. M. A., carrying on institutional church work in New Orleans. She labored effectively in several places as an evangelist. Recently she was acting pastor of the church in Gill, Mass. She was some months ago obliged by failing health to return to her mother's home in New Haven, Ct., where

she died, June 3. Her two brothers are in India—Rev. Dr. R. A. Hume at Ahmednagar and Rev. E. S. Hume at Bombay. Two sisters reside in New Haven.

**THIS ONE CHANCE.**—The only value of a chance lies in the fact that information about it is received in time for action. For this reason we notify our readers today not to overlook the important announcement of the sale of the special exhibition of East India, Chinese and Fayal summer furniture at the Paine furniture warehouses on Canal Street. This exhibition has been in progress for a fortnight, and the collection is now being broken up and sold at very trifling prices. The Hong Kong chair, shown in another column and offered for \$4.50, is an instance in point. It is an imported chair, which has been selling for \$5.50. It is the chance of a lifetime to secure a few pieces of summer furniture.

**OREGON SHORT LINE RAILROAD.**—Direct route to Portland and the Northwest. The Oregon Short Line is by 500 miles the shortest route to Portland and the Pacific Northwest. This most direct route passes through the thriving States of Utah, Idaho, Wyoming and Oregon, making direct connection with the O. R. & N. R. R., which traverses the Columbia River for a great distance, affording a most beautiful route for delegates to the National Council at Portland. Tickets may be secured via the Oregon Short Line in connection with any of the principal eastern lines. Through sleeping car service is operated via principal lines from Chicago in connection with the Union Pacific and Rio Grande Western. D. E. Burley, G. P. and T. A., Salt Lake City.

## A Good Appetite

Means Strength, Health, Vigor and Endurance.

A good appetite is Nature's call for more supplies of strength, and when appetite fails it is a serious symptom. The stomach is deranged, the nerves are weak, the blood is impoverished, the physical powers are wasted. Help is needed, and help is given by Hood's Sarsaparilla, which tones and strengthens the stomach, creates an appetite, purifies and enriches the blood and invigorates the nerves. The good effects of this great medicine upon the system are wonderful.

Today Buy and Begin to Take

**Hood's Sarsaparilla**

America's Greatest Medicine.

Hood's Pills are the best after-dinner pills, aid digestion. 25c.

## FROM HONG KONG--\$4.50.

Thousands of our customers know that we are now holding a Special Exhibition of East Indian, Chinese and Fayal Summer Furniture, embodying hundreds of interesting pieces for summer lounging, imported or made expressly to our private order.

But very few of our customers have any faintest idea of the special prices which we have placed on these goods to make this sale memorable in the history of the trade.

Here, for example, is an Imported Hong Kong Chair. This is the most popular of all lounging summer chairs. The pattern was originally brought over on the fleet China packets of a century ago, and it has had a famous reputation ever since.

\$5.50 has been considered a low price for this chair. Our price is \$4.50. Every chair is imported by us and so warranted. Cushions carefully made to measure for this chair at 75c. to \$2.25.

Try and see some of the Novelties at this sale before the best ones are sold. Prices ridiculously low.

Summer Catalogue, 36 pages, mailed on receipt of two 2-cent stamps.

**PAINE FURNITURE CO.,**

RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.



## Council Train.

The Council Committee on Transportation cannot yet give route nor fare from Boston to Chicago, but both will undoubtedly be fixed before this reaches the reader's eye at \$100 to \$101.35, as was announced last week, or less.

### The Route.

Leaving Boston Wednesday, June 20, at about 10.45 A. M., and Chicago June 30 at 5.50 P. M., the party will arrive in Portland, Thursday, July 7, at 7.30 A. M. Stops will be made at Omaha, Denver and Salt Lake City, and probably at Glenwood Springs, with Sunday rest at Denver or Colorado Springs. All the magnificent scenery of the Denver & Rio Grande Railroad will be passed through in the daytime.

From Chicago to Denver the party will pass over the famous "Burlington Route," than which there is no better or safer line in the world. The Denver & Rio Grande, Rio Grande Western, Oregon Short Line and "O. R. & N." complete the journey, and together form one of the most picturesque, and in every way interesting, routes in the whole country.

The return will be by way of the Northern Pacific and Yellowstone National Park to St. Paul, thence via C. B. & Q. Railroad to Chicago. Enough people have already agreed to make the Park trip to insure a splendid party, and all who can do so will act wisely in spending a week to carefully examine and enjoy these greatest of the World's Natural Wonders. The cost, everything included, for the regular six days' trip is \$49.50. It is very desirable that all who intend to make the Yellowstone trip should purchase their tickets with the railroad tickets, and should they change their plan before leaving Portland the money paid for the Park ticket will be promptly refunded.

An Alaska party has been formed which others may join, and a company will go to California and return to Portland for the trip to the Yellowstone later.

Full particulars of these trips will be given in the Itinerary, which will be ready for circulation Friday of this week.

### A Special Train

of Wagner Vestibuled Palace Sleepers will run through from Boston to Portland, Ore., without change.

Berths in these cars will cost \$21 each, stateroom \$80. They should be secured at once, and must be by June 25th, by sending the price to W. J. O'Meara, N. E. Agent C. B. & Q. Railroad, 306 Washington St., Boston, Mass.

Should sickness or other providential cause prevent one from going, the money paid for sleeper berth will be refunded in full, notice of intention to withdraw it having been given by or before Saturday, June 25.

### Meals and Hotel Accommodations.

Dining cars will be used whenever they will better accommodate the party. At all necessary points the best meals and hotel accommodations will be secured (they are already engaged west of Chicago) at reduced rates, and coupon books will be sold to cover the needs of the whole journey, three meals a day. Any unused coupons to the extent of one-third of each book will be redeemed at the close of the journey at cost.

I expect to announce all details next week, and in the meantime specific inquiries will be cheerfully answered as far as possible.

Address all communications to

**GEO. S. HOUGHTON,**

Manager of Council Train,

Care of The Congregationalist,

1 Somerset St., BOSTON.

Or WEST NEWTON, MASS.



## Current History Notes

Wisconsin is providing traveling libraries for her soldiers.

And now the latest sure cure for pulmonary consumption is a "rest cure."

The English papers are boasting that Admiral Sampson's mother was a native of Llanengan, Pwllhell, Carnarvonshire.

Thomas Nast, the eminent cartoonist of former days, says that in 1877 he asked General Grant what made the greatest impression upon him during his trip abroad. Without a second's hesitation General Grant replied, "Nast, the Latin races are doomed."

Russia has her eye on our shipbuilders. She wishes to profit by the skill of the men who can build such vessels as won the battle at Manila. To this end she already has given a contract to the Cramps of Philadelphia, and summoned the president of the Union Iron Works of San Francisco, where the Oregon was built, to St. Petersburg.

Judging by the vote in the United States Senate last week, the twelfth census of the nation is to be taken by spoilsmen, and thus be another national scandal. The Senate refused to apply the civil service rules to the bureau to be created. And this despite the lessons of the past and the warnings of men like Carroll D. Wright and the late Gen. F. A. Walker.

United States Commissioner of Pensions Evans, in a letter of warning to all concerned, announces that investigation by his department reveals "an almost total disregard of the law and regulations governing the execution of pension vouchers" among the notaries public in Massachusetts. Prosecution of offenders guilty of laxity, perjury and extortion will soon follow.

Victoria and Tasmania have voted to accept the scheme of confederation of the Australian colonies recently perfected by the federal convention. New South Wales would seem to have rejected the scheme. If this proves to be a fact the confederation must be postponed for a time. Reports indicate a surprising lack of interest in the plan by the electors, as the vote on the referendum was very light.

A large and influential body of veterans of the Civil War have petitioned the governor and legislature of Massachusetts to see to it that provision is made for permanent recruiting of the regiments from Massachusetts now in the field. In the last war Vermont and Wisconsin by their wisdom in thus providing for the contingencies of the future greatly increased the service those States were able to render to the Union, and their troops came out of the war with very superior records.

Harold Frederic, in his weekly London letter in the New York Times, says that Emperor William of Germany has a hold on the sultan of Turkey "as absolute as it is amazing. . . . He has taken up the part at Constantinople of the sultan's friend and backer, which England used to play, and he can do it infinitely better because he has no nervous humanitarian public sentiment at home to hamper him." If any German Protestant in Germany or the United States can get much comfort or pride out of such a statement as this, he must be callous to higher ethical distinctions.

Dr. W. N. Hallmann, superintendent of Indian schools, has been removed by Secretary Bliss of the Interior, notwithstanding the protests of many of the best friends of the Indians in this country, and Miss Estelle Reel, superintendent of public instruction in Wyoming, has been appointed his successor. The officials of the Department of the Interior justify their course by the statement that while Dr. Hallmann as a theoretical educator is unquestionably admirably qualified for the post, he has proved to be incompetent as a practical administrator. Miss Reel, on the

other hand, by her administration of Wyoming schools, is said to have revealed remarkable gifts as a woman of affairs and public executive, and she is heartily in sympathy with the ideals for which Dr. Hallmann stood.

Wisconsin has just been celebrating the fiftieth anniversary of her admission into the Union. Her earliest settlers came from New York, Pennsylvania and Ohio. After the revolution of 1848 in Germany a great tide of German immigration set in, so large that at one time the German leaders dreamed of establishing a new Germany on the shores of Lake Michigan, where German would be the universal speech and German customs and ideas prevail. In no other State of the West, unless it be Missouri, has the German population so shaped the social ideals and political history of the commonwealth. Milwaukee and Madison are two of the most delightful residential communities in the country. The University of Wisconsin is one of the best of the Western State universities. The people of the commonwealth are thrifty, industrious and intelligent and conservative and thus far have proved unwilling to permit any political boss of either party to carry them in his breeches pocket.

THE Continental Limited is a high-class name and requires a high-class train to carry it fittingly. The Fitchburg R. R. runs the train from Boston at 9.30 A. M. and is worthy of the name.

Candy connoisseurs hold up


# Whitman's

## Chocolates and Confections

as the highest standard of candy excellence.  
Sold everywhere.

Whitman's Instantaneous Chocolate is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.

Stephen F. Whitman & Son,  
1910 Chestnut Street,  
Philadelphia.




Green Dragon Tavern,  
Union Street, Boston  
Styled by Daniel Webster  
The Headquarters of the Revolution  
The Grand Lodge Free Masons  
also St. Andrews Lodge first met here.

## Historical China

Twenty views, as below, on dessert plates (9 inch), engraved for us by Wedgwood from picturesque etchings, printed under glaze in old blue Wedgwood, with foliage border; a dozen plates may be chosen from the following views, viz:

- |   |   |
|---|---|
| "State House, Boston, Bulfinch front, dedicated 1795."  | "Faneuil Hall, 'Cradle of Liberty,' 1808, built 1742."  |
| "Old State House (State St.), Boston, rebuilt 1712."  | "Site of Adams House, Boston, 1845, Lamb Tavern, 1746."   |
| "Old South Church. Tea Party met here 1773."  | "Boston Common and State House, 1836."  |
| "Old North Church, Salem Street. Paul Revere's Lanterns were displayed here 1775."  | "Harbor view of Boston from a map of 1768."   |
| "Green Dragon Tavern, Union St., Boston, styled by Dan'l Webster the Headquarters of the Revolution. Also the Grand Lodge of Free Masons first met here." | "Old Brick Church, 1713, site of Joy's, now Rogers' Building."  |
| "King's Chapel, Boston, built 1686, rebuilt 1754."  | "State Street and Old State House, 1888."   |
| "Old Feather Store, North and Ann Streets, 1680 to 1868."   | "Adjacent Lean-to Houses in Quincy, Mass., each of which was the birthplace of a President of the United States." |
| "Old Sun Tavern, Faneuil Hall Square, 1680 to 1895."  | "The Public Library, Boston, 1895."   |
| "Old Boston Theatre, Corner Federal and Franklin Streets, 1794."  | "Trinity Church, Boston, 1895."   |
|   | "Mount Vernon, 1892, the home of George Washington."  |
|   | "1743, Independence Hall, Philadelphia, 1893, where the Independence of the U. S. was declared July 4, 1776."     |

Dessert Plates as above, six dollars per dozen; same if gilded edge, \$7.80. Securely packed for shipping long distances. Visitors are invited to inspect our Art Pottery Rooms (in which are assembled an extensive exhibit of beautiful specimens of Ceramics adapted for *bridal gifts*)—Dinner-Set Department (in which is the largest, most valuable, and comprehensive exhibit of Dinner Ware to be seen on this continent)—Hotel and Club Department (4th floor)—Cut-Glass Department (3d floor), comprising superb designs of American cut glass, which is now the equal of the best foreign crystal glass—Lamp Department (gallery)—Stock-Pattern Department (5th floor), containing upwards of one hundred shapes and decorations from the best potteries of England, France, Germany, Japan and China, in sets or parts of sets, as required, which may be readily matched for years to come, an advantage appreciated by experienced housewives, and on the main floor an extensive exhibit of Jardinieres and Pedestals, Umbrella and Cane Holders, Handsome Odd Pitchers (from the ordinary up to the costly specimens).

## JONES, McDUFFEE & STRATTON CO.,

FINE POTTERY, GLASS, AND LAMPS, Wholesale and Retail,

(Seven Floors) 120 FRANKLIN ST. (Cor. Federal) BOSTON, MASS.

## Important Meetings to Come

Y. W. C. A. Southern Conference, Asheville, N. C., June 17-28.  
 American Institute of Instruction, North Conway, N. H., July 6-8.  
 Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.  
 World's Student Conference, Northfield, Mass., July 1-10.  
 Y. W. C. A. Conference, Lake Geneva, Wis., July 2-12.  
 World's Sunday School Convention, London, July 11-15.  
 Chautauqua Assembly, Chautauqua, N. Y., July 6-Aug. 27.  
 Y. P. S. C. E. Convention, Nashville, Tenn., July 6-11.  
 International Conference World's Y. M. C. A., Basle, Switzerland, July 6-10.  
 National Council, Portland, Ore., July 7-13.  
 National Educational Association, Washington, D. C., July 12.  
 Y. W. C. A. Conference, Northfield, Mass., July 13-22.  
 New England Chautauqua, Lakeview, Mass., July 18-28.  
 Christian Workers General Conference, Northfield, Mass., July 29-Aug. 18.  
 American Association for the Advancement of Science (50th anniversary), Boston, Aug. 22-27.

## Commencement Dates

The following list includes the Commencement and Anniversary days of prominent educational institutions:

UNIVERSITIES AND COLLEGES	
Adelbert, Cleveland, O.,	June 22
Amherst, Amherst, Mass.,	June 29
Bates, Lewiston, Me.,	June 30
Beloit, Beloit, Wis.,	June 23
Benzonla, Benzonla, Mich.,	June 24
Berea, Berea, Ky.,	June 22
Bowdoin, Brunswick, Me.,	June 23
Colby, Waterville, Me.,	June 29
Dartmouth, Hanover, N. H.,	June 29
Doane, Crete, Neb.,	June 23
Gates, Neligh, Neb.,	June 22
Hamilton, Clinton, N. Y.,	June 30
Harvard, Cambridge, Mass.,	June 29
Hiram, Hiram, O.,	June 23
Iowa, Grinnell, Io.,	June 23
Lafayette, Easton, Pa.,	June 22
Massachusetts Agricultural, Amherst, Mass.,	June 22
Michigan, Ann Arbor, Mich.,	June 30
Middlebury, Middlebury, Vt.,	June 29
Mt. Holyoke, South Hadley, Mass.,	June 22
New York (Coll.), New York, N. Y.,	June 23
Oberlin, Oberlin, O.,	June 22
Ohio, Athens, O.,	June 23
Pomona, Claremont, Cal.,	June 22
Radcliffe, Cambridge, Mass.,	June 28
Ridgefield, Ridgefield, Ind.,	June 23
Ripon, Ripon, Wis.,	June 22
Rutgers, New Brunswick, N. J.,	June 21
Smith, Northampton, Mass.,	June 21
Tabor, Tabor, Io.,	June 22
Trinity, Hartford, Ct.,	June 30
Union, Schenectady, N. Y.,	June 28
Vermont, Burlington, Vt.,	June 21
Wellesley, Wellesley, Mass.,	June 21
Wesleyan, Middletown, Ct.,	June 29
Wheaton, Wheaton, Ill.,	June 30
Williams, Williamstown, Mass.,	June 22
Wisconsin, Madison, Wis.,	June 23
Worcester Polytechnic Institute, Worcester, Mass.,	June 23
Yale, New Haven, Ct.,	June 29
Yankton, Yankton, S. D.,	June 22
SEMINARIES AND ACADEMIES	
Kimball Union, Meriden, N. H.,	June 23
Leicester, Leicester, Mass.,	June 20
Monson, Monson, Mass.,	June 21
Phillips, Andover, Mass.,	June 23
Phillips, Exeter, N. H.,	June 22
St. Johnsbury, St. Johnsbury, Vt.,	June 24
Thayer, Braintree, Mass.,	June 25
Wheaton Seminary, Norton, Mass.,	June 15
Williston, Easthampton, Mass.,	June 21

## Marriages

The charge for marriage notices is twenty-five cents.

ALVORD-FAIRBANKS-In St. Johnsbury, Vt., Rev. James B. Alvord, pastor of the church at Woonsocket, R. I., and Lucy, daughter of Prof. Henry Fairbanks.  
 KING-MATHEWS-RICHARDSON-MATHEWS-In Milwaukee, Wis., at the Hanover Street Church, June 8, by Rev. S. S. Mathews, father of the brides, Harry K. King of Billerica, Mass., and Mabel B. Mathews; Rev. Henry L. Richardson of Ripon, Wis., and Anna E. Mathews.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ROBBINS-In Cornwall, Vt., May 28, of bronchitis, E. R. Robbins, aged 88 yrs., 11 mos., 5 days.  
 WILCOX-In Northboro, June 5, Rev. Philo B. Wilcox, aged 81 yrs., 4 mos., 17 days. A graduate of the University of Vermont and Andover Seminary, he had held pastorates at E. Bridgewater, Mass., and Norway, Otisfield and Bluehill, Me.

## MRS. SUSAN J. NOYES

Entered into rest April 17 Susan Johnson, wife of Rev. Warren L. Noyes of Castleton, Vt. The funeral service was conducted by Rev. Dr. George W. Phillips of Rutland. Her devotion to the Junior Christian Endeavor Society, her enthusiastic service in the woman's home and foreign missionary societies and the inspiration of her life will remain among the precious legacies of the church.

## HON. ELIJAH A. MORSE

Elijah Adams Morse closed his earthly life at his home in Canton Sunday evening, June 5, at the age of fifty-seven years. His had been an eventful career. Few men during the past forty years have touched society at so many points as he, or become more widely and favorably known. He was the eighth generation in this country of a family strongly marked by intelligence and piety. His father was a Congregational clergyman of high scholarly attainments. Left motherless at the age of fourteen months, the childhood life of this son and two brothers was one of deprivation and struggle. In him were early developed the qualities of self-reliance and heroic persistency. These remained through life as distinguishing characteristics. In whatever he undertook he determined to excel. Nor were his ambitions unrealized. Success crowned his efforts. In the many and varying directions in which his indomitable energy was expended he wrote his name high. As business man and citizen, as patriot, as legislator and statesman, as orator, as philanthropist and reformer and as a Christian he gained recognized distinction. By untiring energy and devotion to business he acquired means which enabled his generosity to flow out in almost numberless channels and to an extent of which few had knowledge.

Springing from the ranks of toll, he was always pre-eminently the poor man's friend. A large employer of labor, none honored or loved him more than those who received from him their weekly wages. One who had served him for years said, after his death, "I would have laid down my life for him." This voiced the feeling of those to whom he had been not only an employer, but a true friend and benefactor.

For many years he filled responsible positions in the State and nation. As a public man he held positive convictions which he was fearless to express. Whether in the House of Representatives or Senate of our commonwealth, on the governor's council or in the halls of Congress, none who listened to him failed to understand what his opinions were, or to feel that while he adhered to them tenaciously he held them conscientiously. This gave him the respect and confidence of those who differed from him politically. Many of his warmest admirers were among his party opponents. In Congress no man was more prominent or potential in the advocacy of temperance and other measures calculated to purify public life, and quicken and purge the national conscience.

Throughout New England and elsewhere he repeatedly stood on platforms and in pulpits to aid in the advancement of truth in its various forms.

With him religion was a practical force, the fundamental factor of his life. It caused him to love righteousness and hate iniquity. His confidence in God and in his inspired Word was implicit. He was a daily student of the Bible and habitual in prayer. He looked to God to help him in whatever he undertook. "I would have laid down my life for him," said his friends. "Precious Jesus," were among his last words. As the Sabbath sun was hastening to its setting, from a beautiful earthly home, which love and taste and nature had made especially attractive, he entered into a fairer home above.

The church which for years he had served as a deacon loses an invaluable helper. The town of Canton mourns the loss of a most generous and honored citizen. As his body lay in state in the Town Hall, in the erection and adornment of which his generosity had been conspicuous, it seemed as if the entire community were walking in the shadow of a great grief. From sections near and remote a vast concourse gathered at his funeral. His political associates, his comrades in the Civil War, men of business, day laborers, rich and poor alike, gazed lovingly upon one who had been the friend of all.

The life of Mr. Morse answers two questions with affirmative emphasis. First, can a man succeed in business and be strictly honest and consistent Christian? Second, can a man enter the political arena and maintain his integrity, be true to his conscience, and retain his hold upon the popular mind? While living Mr. Morse often declared in words that this could be done; now through the testimony of his example he being dead yet speaketh.

On Jan. 1, 1868, Mr. Morse was married to Felicia A., daughter of the late Samuel A. Vining of Holbrook. She and three sons survive to mourn the loss and receive the sympathy occasioned by the departure of one whose memory is so widely honored. P. B. D.

Do you read what people are saying about Hood's Sarsaparilla? It is curing the worst cases of scrofula, dyspepsia, rheumatism and all forms of blood disease, eruptions, sores, boils and pimples. It is giving strength to weak and tired women. Why should you hesitate to take it when it is doing so much for others?

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

## BLINDNESS PREVENTED

The Absorption Treatment a Success!  
 No Knife, No Risk.

Over 75,000 treatments given at our institution in 1897. Representative people from all parts of United States and Canada indorse this institution.

"Do not Wait to be Blind."

THE BEMIS EYE SANITARIUM, Glens Falls, N. Y.

**TARRANT'S SELTZER APERIENT**

## Prevent Headache

and purify the blood, cure Constipation and aid digestion, by taking Tarrant's Effervescent Seltzer Aperient, the best and most pleasant remedy.

50c. and \$1. Sold by druggists for 50 years.  
 TARRANT & CO., Chemists, New York.

Standard of Perfection  
 For Perfect Bread  
**ARLINGTON WHEAT MEAL**  
 On the market 38 years.

**Your Safety**

demands that your bicycle have the wonderful invisible brake found only on the

## Waverley Bicycle \$50

It is well worth your while to study the Waverley Catalogue.

**INDIANA BICYCLE COMPANY**  
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# ECZEMA FOR YEARS CURED

### TWO REMARKABLE CASES.

I have been an intense sufferer from Eczema for five years. I tried medicines, four doctors, one a specialist in skin diseases, with no improvement, and setting me almost frantic with dreadful itching. After using three bottles of CUTICURA RESOLVENT, and one box of CUTICURA SALVE, I was completely cured.  
 GEO. A. LOWE, 907 Market St., Phil., Pa.

I had Eczema for seven years, and my scalp was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get cured. I used five bottles of CUTICURA RESOLVENT, five cakes of CUTICURA SOAP, and five boxes of CUTICURA SALVE, and I was completely cured.  
 C. LONG, 325 Wilton Ave., Toronto, Can.

**SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR.**—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. FOTTER DRUG AND CHEM. CO., Props., Boston. How to Cure Eczema, mailed free.



**\$ 34.50**  
**Acme Bicycles.**

HIGH GRADE '98 MODELS  
 Same grade as agents sell for \$75. We have no agents but sell direct to the rider at manufacturers' prices. Elegant models. Best material, superb finish. Guaranteed against accidents as well as defects. We ship with privilege of examination, pay express charges both ways and refund money if not as represented. Write for Catalogue.  
**ACME CYCLE CO.,**  
 129 Main St., ELKHART, IND.



## Pithy Sayings at the Cleveland Meeting

**Our Country's Future.** Our Lord has his own ways of leading men. He has led our people and our President in a way they did not think of a year ago step by step to face new difficulties and new problems. In my judgment, he is requiring us, as he did in the days of slavery, to remove obstacles out of his path. The obstacles that have now come to the front are centuries of extortion, murder, assassination, the slaying of hundreds of thousands of innocent people by slow starvation and averice and a tyranny prolonged which no pen can describe.—*Gen. O. O. Howard.*

**The City.** What if the city of 1920 is incapable of self-government? What if the city is dominated by the saloon and the gambling hell when the city dominates the nation? I know of no way of making the city capable of self-government without making the citizen capable of self-mastery. Every motive of Christian patriotism appeals to us to save the city.—*Dr. Strong.*

In the city that gospel has free course which declares that property is robbery, that wealth is an organized form of oppression and which advocates the building of a devil's bridge between the homes of those who have and those who have not.

We have in these days developed a fad for slumming, and the prize preparation for slumming seems to be a faculty for slurring the church.

As well hope to cure an earthquake with porous plasters or extinguish Aetna with a squirt gun as to save the city by means of sociology.—*Dr. T. B. McLeod.*

I hope the twentieth century city will be a well-governed city, in which the industries that debauch and degrade men will not have larger opportunities than those which minister to their welfare, in which the strong are not permitted to aggrandize themselves through legal privileges at the expense of the weak, in which the great co-operative enterprises are economically and efficiently conducted for the public good and the revenues are carefully expended for the benefit of the whole people.

The thing that I am looking for is that our communities are really going to be Christianized, that a great many people are coming to see that the Christian law is meant to live by, to do business by, to rule politics, to organize municipalities upon and that they are going to make the world believe it. Hence the need of home missions and the establishment of strategic points in the city for the study of the municipal problems and the exertion of Christian influence upon the people who rule the cities.—*Dr. Gladden.*

**An Open Sore.** Mormonism eight years ago, crushed by the government, its leaders in prison or hiding, its property confiscated and credit fatally impaired, its people half alienated and wholly threatened with disfranchisement, sued for mercy. Mormonism today, triumphant and arrogant, its property and prestige restored, its citizenship guarded by Statehood, its influence secured by power in one of the branches of government, challenges the orthodoxy of your older beliefs and calls it heterodoxy. It throws down the gauntlet to the nations of all the earth and tells them that every government is the heritage of the followers of Joseph Smith. . . . What a pity it was that the religionists of America laid down their arms with the battle half won!—*Eugene Young of Salt Lake City.*

At the International Y. M. C. A. Training School, Springfield, June 10, nineteen students were graduated. Diplomas were presented by President Doggett, and the Commencement address was given by G. N. Pierce, Esq., chairman of the Ohio State Committee, Dayton, O. Six students from

the school have gone to look after the spiritual and moral interests of the boys in blue.

WORLD-WIDE fame was secured by the Continental soldier in 1798. World-wide fame is secured by the Continental Limited, via the Fitchburg and Wabash R. R.'s, in 1898.

**ATTRACTIVE SUMMER TRIPS.**—The series of short excursions planned for the coming summer by Messrs. Raymond & Whitcomb is unusually complete. It includes fifty-three trips, of five to nineteen days in length, to the various resorts of New England, Canada and the Middle States. Among the places to be visited are the White and Adirondack Mountains, Poland Spring, Moosehead Lake, Mount Desert, the Maritime Provinces, the Hudson, St. Lawrence and Saguenay Rivers, Lakes George and Champlain, Ausable Chasm, Montreal, Quebec, Niagara Falls, Watkins Glen and the Thousand Islands. The system under which these trips are carried out is complete in every detail. A book which may be obtained free of Raymond & Whitcomb, 296 Washington Street, opposite School Street, gives full information. Circulars can also be had describing their excursions to the Trans-Mississippi Exposition at Omaha, the Great Lakes, the Yellowstone Park, Alaska, California and around the world.

**WESTWARD THROUGH THE ROCKIES.**—The traveler, tourist or business man is wise when he selects the Rio Grande Western Railway "Great Salt Lake Route" for his route to the Pacific Coast. It is the only transcontinental line passing directly through Salt Lake City, and in addition to the glimpse it affords of the Temple City, the Great Salt Lake and picturesque Salt Lake and Utah Valley, it affords the choice of three distinct routes through the mountains and the most magnificent scenery in the world. On all Pacific Coast tourist tickets stop-overs are granted at Denver, Colorado Springs, Manitou, Leadville, Glenwood Springs, Salt Lake City, Ogden and other points of interest. Double daily train service and through Pullman and Tourist sleeping cars between Denver and San Francisco and Los Angeles. For illustrated pamphlets descriptive of the "Great Salt Lake Route" write L. B. Eveland, traveling passenger agent, 305 West Ninth Street, Kansas City, or F. A. Wadleigh, general passenger agent, Salt Lake City.

## Preventing vs. Curing.

The most wonderful strides in medical science have been in the direction of *preventing* disease. A few cents invested in "Sanitas" saves untold suffering and anxiety, caused by sickness in the home.

How to have thoroughly sanitary surroundings is told in a pamphlet by Kingzett, the eminent English chemist. Price 10 cents. Every household should contain this little help to comfortable living. It will be sent FREE to subscribers of this paper. Write

THE SANITAS CO. (Ltd.),  
636 to 642 West 53th Street, New York City.  
Disinfectant and Embrocation Manufacturers.

**CARMEL SOAP**

Keeps the Skin Soft and Smooth



**FOR NURSERY, TOILET AND BATH.**

A mission society at Haifa, Mt. Carmel, Palestine, make for their support and send to this country, CARMEL SOAP. It is made of the sweet olive oil so plentiful in that country and is an absolutely safe soap for toilet and nursery, at moderate price. Sold by druggists and grocers. Imported by A. Klipstein & Co., 122 Pearl St., N. Y.

## LARKIN SOAPS

"WELL DONE OUTLIVES DEATH." EVEN YOUR MEMORY WILL SHINE IF YOU USE

## SAPOLIO

## RUBIFOAM

is endorsed by the leading dentists and the most refined people everywhere. Its ingredients are recognized as being without equal in imparting to the teeth a pearl-like whiteness; in fact,

## RUBIFOAM

is most truly a perfect liquid dentifrice.

Popular price, 25c. Send 2c. stamp for sample vial. Address E. W. Hoyt & Co., Lowell, Mass.

## Soft as a Glove

Vici Leather Dressing not only polishes any kind of shoes but makes them soft. The more you use it the better your shoes will look and the longer they will wear. It is a medicine for leather—leather lives upon it. It is not an enamel, therefore it does not peel off nor crack the shoe.



## Vici Leather Dressing

is sold by all dealers at 25 cents a bottle. It is made by the makers of Vici Kid, the most famous shoe leather in the world. A book that tells you all about buying, wearing and caring for shoes, mailed free.

ROBERT H. FOERDERER, Philadelphia, Pa.

Grand National Prize of  
**16,000 francs at Paris**

**Quina-Laroche**

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot  
New York: E. FOUGERA & CO.  
26-30 N. William St.

CURE WITHOUT MEDICINE

*Electropoise*

L. A. BOSWORTH,  
SOLE AGT. FOR THE NEW ENGLAND STATES

**AND PREMIUMS.—THE LARKIN IDEA** fully explained in beautiful free booklet. Free Sample Soap if mention this publication.  
THE LARKIN SOAP MFG. CO., BUFFALO, N. Y.

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